THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

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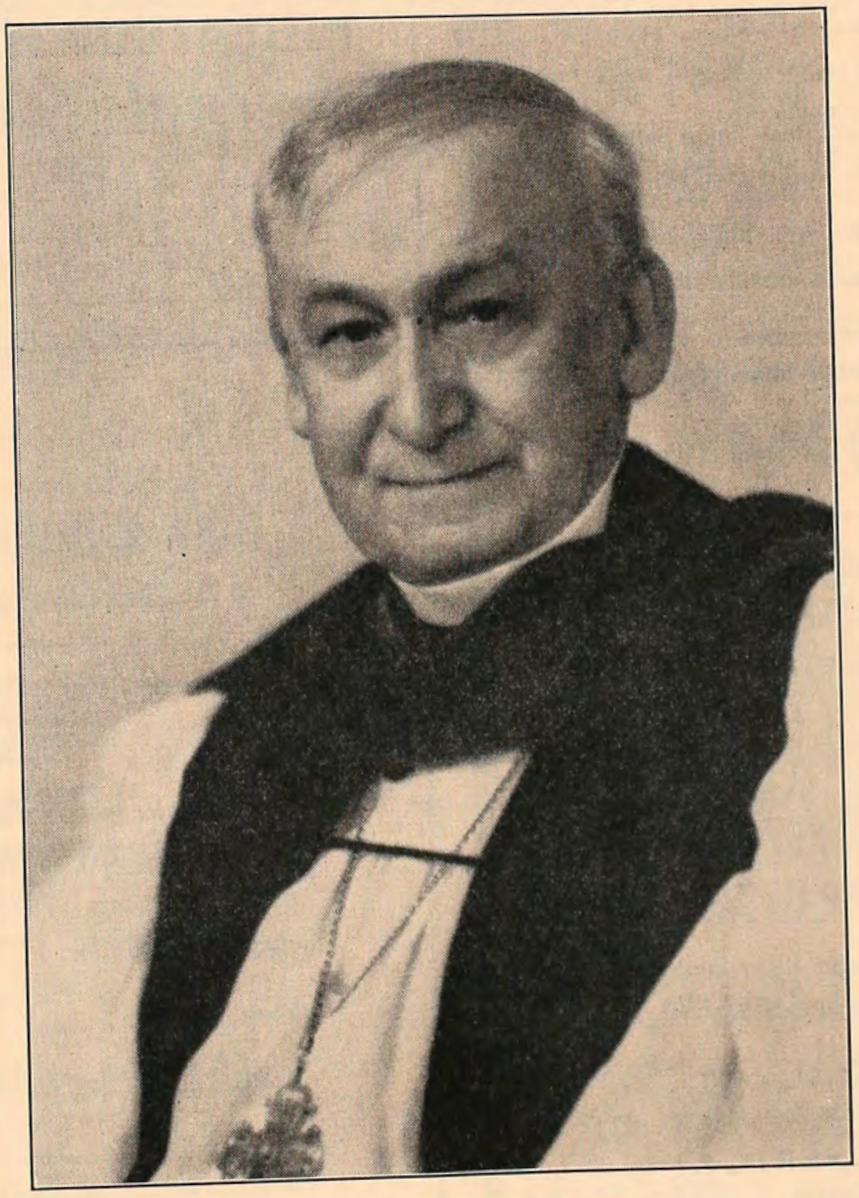
Seventy-five Years Young



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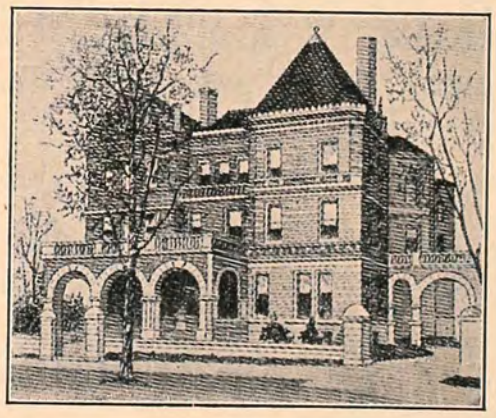

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THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Every Month Except June, July, August and September

Object

1. **To promote Unity of Diocesan Life**
   (*a*) By disseminating news of the Diocese, its institutions, parishes and missions.
   (*b*) By printing letters and pastorals by the Bishop from time to time.
2. **To promote the Missionary and Benevolent Work of the Diocese**
   (*a*) By publishing reports and appeals.
   (*b*) By recording current news and events.

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The Bishop's New Year Message

Charles Lamb says, "Every man hath two birthdays. The one is that which in an especial manner he termeth his. In the gradual desuetude of old observances, this custom of solemnizing our proper birthday hath nearly passed away. But the birth of a New Year is of an interest too wide to be pretermitted by king or cobbler. No one ever regarded the first of January with indifference. It is that from which all date their time and count upon what is left. It is the nativity of our common Adam. Of all sound of all bells most solemn and touching is the peal that rings out the Old Year."

While everyone is conscious of this, yet we feel that the Old Year is in the hands of God. It's sins of omission and commission are cast upon Him in true repentance; and relieved of the ball and chain, we can look forward with hope and resolution to the new days opening up.

The Diocese of Pennsylvania has much in the past year for which to thank God. It looks out upon 1937 with hopefulness and cheer. We have assumed larger obligations to the Church at large as well as to our Diocese. We have confidence that with the assistance of every parishioner we shall accomplish all our endeavors. Let each one solemnly resolve, "The Church shall not fail because of *me*." Many years ago a nominal communicant of my parish was very effusive in telling me how much she thought of me and my ministry. It was very crude if not wicked of me to stop the flow of the honey. I, however, remarked, "Yet do you know, if all my parishioners were like you, I would have no one to preach to, for you never come to Church. I would have nothing to eat and no means of carrying on religious services, for you never contribute to Church support. All our missionary work would cease for you never contribute to missions." I one time asked a man if he was a communicant. He replied, "No, but I have a profound respect for religion." I fear that there are many like him. A good reputation is a fine thing, but to have active workers is far more effective. In our Diocese there has been a great revival of religious interest in the past year. We expect to find great fruitage from this in the coming year. Let us all work and pray that this result may be attained.

The Bishop wishes for everyone a holy, happy and healthful year; and for the Church a steady marching forward and conquest over sin and death.

THE STANDING COMMITTEE PLANS DINNER IN BISHOP'S HONOR ON 75TH BIRTHDAY

Arrangements have been completed for a Diocesan observance of Bishop Taitt's birthday on Monday, January 4th. On the previous day the Bishop will have reached the age of 75, but, being Sunday, the anniversary will be held on Monday. Under the auspices of the Standing Committee of the Diocese a Dinner will be given at 7 o'clock on that night in the ballroom of the Penn Athletic Club, at which the Bishop will be the guest of honor.

Invitation to join in this tribute to the Bishop and to honor him on the occasion of his 75th birthday have been extended by the Standing Committee to all the Clergy of the Diocese and their wives, to all Vestrymen and their wives and to the officers of all organizations and associations and boards of the Diocese.

From the acceptances which have been received as this is being written the Dinner promises to be one of the largest gatherings of Clergy and laity that has ever been brought together to honor their Bishop, and to give outward expression of their affection for him. In addition, it is confidently anticipated the tribute to him will give further evidence of the closer unification of the Diocese that it is believed has been steadily developing during the Bishop's Episcopate.

The Rev. Dr. E. M. Jefferys, President of the Standing Committee, will serve as toastmaster. The Hon. George Wharton Pepper, representing the laity of the Diocese, will be one of the principal speakers. Other speakers will include Bishop Cook of Delaware, and Bishop Sterrett of Bethlehem, representing, respectively, the General Church and the Province of Washington.

In addition to the addresses the program for the Dinner will include twenty minutes of music by the entire Boys' Choir of St. Peter's Church, Philadelphia, under the direction of Harold W. Gilbert. Miss Mary Earp, the talented daughter of the Rev. Ernest C. Earp, Rector of the Church of the Redeemer, Bryn Mawr, will sing several selections and Dorothy Johnston Baesler will render several selections on the harp.

Executive Council Votes to Try for $40,000 Increase Towards 1937 Missionary Program of General Church

The Executive Council of the Diocese at its December meeting gave additional evidence of its purpose to stand solidly behind the General Church's Missionary Program for 1937. Unanimous approval was given a recommendation of its Finance Department that word be sent to the National Council that Pennsylvania expects to increase by $40,000 its share in the 1937 Missionary Program of the General Church.

This decision means that in 1937 the efforts of the Diocese will be directed towards raising $175,000 for maintenance of the General Church's missionary work as compared with its pledge of $135,000 for 1936. Notice of the Executive Council's action was forwarded immediately to New York, where the officers of the National Council were busily working on the 1937 prospects. The immediate effect was to raise their spirits and steps were taken to send the news of Pennsylvania's action throughout the whole Church.

Already word had come from the National Council that the action of our Executive Council could not fail but have a stimulating effect in other Dioceses and Missionary Districts that have already been stirred by the missionary activity which Pennsylvania has been demonstrating.

The decision of the Executive Council to try for $40,000 more in 1937 than in 1936, while it is a venture of faith, is based also on many evidences of increasing missionary interest throughout the Diocese and on the additional fact that reports which have been received from a number of Parishes in which Every Member Canvasses have been completed indicated increased givings for 1937.

The Council and its Finance Department have been fortified in their decision to try for $175,000 by reason also of the reawakened recognition of missionary responsibility, developed as a result of the month's mobilization of the missionary forces of the Diocese in October under Bishop Taitt's direction, culminating in the two great overflow Diocesan Missionary Mass Meetings. Reports of the month's mobilization and of the Mass Meetings have spread throughout the whole Church. Leaders in missionary service have told of the stimulating effect these reports have had, and missionaries in the field are counting heavily upon Pennsylvania's leadership to stir the whole Church to greater missionary endeavor.

For some time prior to the December meeting of the Executive Council its Finance Department had been giving serious consideration to the question of increasing the 1937 expectation figure. When the Department finally decided to report to the Executive Council its recommendation, Dean Shreiner sent word of the Department's action to Dr. Lewis B. Franklin, Vice-President and Treasurer of the National Council.

The following day Dr. Franklin sent a letter to Dean Shreiner, and when the Executive Council was considering the recommendation of its Finance Department Dr. Franklin's letter was read to the Council.

Dr. Franklin wrote as follows:

"Dear Dr. Shreiner:

"I want you to know how much the National Council was uplifted when I told them of your message to the effect that the Finance Committee of the Diocese had voted to recommend to your Executive Council that the 'Expectation' of the Diocese for 1937 should be in the sum of $175,000.00.

"If this is confirmed by your Council it will not only provide a very material additional sum for the maintenance of the missionary work of the Church, but cannot fail to be a great stimulation to other Dioceses to increase their support of this work. Perhaps this action, which is the culmination of months of effort on the part of the Bishop of your Dicese and his associates, will mark the turning point in the progress of our missionary enterprise.

"With heartfelt appreciation of your own share in this work, I am

"Faithfully yours,

"Lewis B. Franklin,

"Treasurer."

TREASURER'S REPORT

The books in the Treasurer's Office for the year 1936 will be closed on January 15, 1937.

The total budget for 1936 for the General Church and the Diocese is $309,653. From January 1 to December 15 there has been credited $235,434, leaving the amount of $74,219 to be obtained between December 15 and January 15 if the budget for 1936 is to be raised.

The amount expected from Parishes and Missions and other sources for the balance of the year, and the effort being made to secure an additional sum through the Diocesan Contributors' Fund, will, we hope, enable us to balance our budget for 1936 and close the year without a deficit, which we have been unable to do since the year 1924.

A. V. Morton, *Treasurer.*

W. W. Finn, *Asst. Treasurer.*

December 18, 1936.

REQUEST FROM CITY MISSION

An organ is urgently needed for our City Mission services at the Wills Eye Hospital, 18th and Spring Garden Streets. The present instrument is beyond repair. Any reader of The Church News who has one to give away, or knows where one can be obtained, please communicate as promptly as possible with the Rev. H. Cresson McHenry, General Secretary of our City Mission, at 225 S. Third Street.

Philadelphia Meeting of Forward Movement Commission Issues Call to Laity; Also Arranges Conference Here This Month

Several important actions were taken by the General Convention Commission on the Forward Movement at its semi-annual meeting held in this Diocese at St. Paul's Church, Chestnut Hill, December 2nd to 4th, inclusive, during which the Commission members were the guests of the Rev. Malcolm E. Peabody, Rector of St. Paul's, and the members of St. Paul's Parish.

The ministry of laymen was stressed in a call to the laity of the Church, issued by the Commission at the conclusion of its meeting. Announcement also was made that invitations will be issued to a number of men and women, representing various aspects of the Church's life and thought, to attend a Forward Movement Conference in this city, January 18th to 20th, inclusive. This Conference will be held in St. Paul's, Chestnut Hill, the Commission accepting the invitation of the Rev. Mr. Peabody to again utilize the facilities of that Parish.

Bishop Hobson, Chairman of the Commission, in issuing the call to the laity, pointed out a danger threatening the progress of the Forward Movement. It was that the tremendous circulation of the manual of Bible readings and devotions, "*Forward—Day by Day*," had caused many people to think of the Forward Movement as mainly concerned with production and circulation of the manual.

The call issued by the Commission stresses that inward and spiritual preparation of the individual is only a part of the Forward Movement, and that the full program demands outward and corporate action.

"Every member, whether ordained or lay," reads the call, "is expected to help extend the work of the Church, but the Commission looks especially to the layman for response to this Call for Action.

"We brand as untrue and misleading the all too prevalent notion that the Clergy must do it all. We insist with all our might that the work of the Church must be done by the whole membership—and notably by the laymen, who outnumber the Clergy 100 to one.

"While laymen's work of course includes the support of every good cause, such as the Community Chest, the Y. M. C. A., the Boy Scouts, hospitals, more primary is the work of the Church itself.

"The Commission asserts without fear of contradiction that the cause of personal evangelism, finding and visiting recruits for Baptism and Confirmation, the whole-hearted support of the Clergy in definitely religious work—all this is the layman's duty and privilege.

"This work falls under three heads of our daily rule of life: *Service, Worship, Share.* Each word should be taken in plain literalness.

"SERVE: We confidently expect that in every Parish in the land at least a few men will band together to determine how best they can serve in the home congregation; that they will offer their services to their Rector with the definite idea of taking an active part along with him in the ministry open to them, especially by visiting, joining study groups, and preparing for a Parish Mission.

"WORSHIP: Laymen will make regular habitual attendance at Church a sacred rule of their work. They will seek, not only as individuals, but with group consciousness, the presence and power of God in the Sacrament of the Holy Communion. They will acknowledge and depend upon this act of worship for strength to work.

"SHARE: This word is the very keynote of the motive for laymen's work. It acknowledges the richness of God's goodness to men by an act passing those very benefits. A layman's work will be known by the extent to which he unites with others to share his time, influence, resources, money and personality to the cause dearest to his heart—the Kingdom of God.

"We would call to mind the resolution adopted by the last Lambeth Conference of the Anglican Communion, 'Every member of the Church, both Clerical and Lay, is called to be a channel through which the Divine Life flows for the quickening of all mankind'."

In relation to the Conference to be held January 18th to 20th, Bishop Hobson said that the time will not be spent in listening to addresses, but in bringing the ideas of a group of leaders, gathered with a single purpose, to focus on the greatest problem the Church—and the world, too—faces today.

"Several of us have been talking for some time," the Bishop said, "about the fact that the average Church member lacks any real enthusiasm about the missionary task of the Church, and that the average person is hard put to it to present this cause so as to stir people's deep concern.

"The eternal motive is just as basic as ever—that the Gospel of Jesus Christ is essential for all men, but we certainly have not presented this motive in such a way as to stir people to the point where they are impelled to do something about it. In other words, the fire of missionary evangelism is not burning with every great ardor in most people's lives, and as a result the Church is lukewarm all along the line.

"Some of the other Churches have done, and are doing, some very deep thinking on this whole subject of the presentation of the Missionary Motive. Some individuals in our Church have. However, the results have not been articulate."

Some of the questions which it is said will be considered at the Conference are as follows: Is the sagging of missionary interest due to a self-centered conception of the Church's task? Is it due to an uncertain conception of our message? Is it due to a lack of respect for the work? Or to the weakness of disunion? How can we get missionary education into the normal program of the Church?

Included among those who have been invited to take part in the Conference are the following:

Bishop Bartlett, of Idaho, Executive Secretary of the National Department of Domestic Missions; Bishop Ludlow, Suffragan of Newark Diocese; Bishop Tucker, of Virginia; the Rev. Dr. Thayer Addison, of the Episcopal Theological School; the Rev. C. C. Kennedy, Executive Secretary of the American Church Union; the Rev. Dr. Edmund J. Lee, of Chatham, Va.; the Rev. Dr. Frank H. Nelson, of Cincinnati; the Rev. Malcolm E. Peabody, of St. Paul's, Chestnut Hill, Philadelphia; the Rev. Dr. Charles W. Sheerin, Editor of *The Southern Churchman*; the Rev. Dr. Arthur M. Sherman, of the Forward Movement Commission staff; the Rev. Anson P. Stokes, Jr., of Columbus, Ohio; the Rev. Dr. Granville Williams, Editor of *The American Church Monthly*; the Rev. Dr. A. C. Zabriskie, of the Virginia Theological Seminary; Hon. George Wharton Pepper, of Philadelphia; Mr. Keith Kane, of New York; Mr. Coleman Jennings, of Washington, D. C.; Miss Margaret Marson, Educational Secretary of the Woman's Auxiliary; Mr. Clifford P. Morehouse, Editor of *The Living Church*; Hon. Francis Sayre, Assistant Secretary of State, Washington, D. C.; Professor R. W. Scott, of Japan; Mrs. Harper Sibley, of Rochester, N. Y., and Dr. John W. Wood, Executive Secretary of the National Department of Foreign Missions.

Also during the Commission's meeting at St. Paul's in December members of the Commission reported on the Forward Movement throughout the world. They told of Forward Movement projects in Church extension, Parish administration, lay evangelism and personal religion. An increasing interest on the part of his Canadian neighbors was reported by Bishop Cross, of Spokane.

Dr. Washburn Retires from Rectorship of Old Christ Church

Announcement of the Rev. Dr. Louis C. Washburn's decision to retire from his long rectorship of Old Christ Church, made to the members of his congregation on the First Sunday in Advent, November 29th, came as a surprise, not only to his parishioners but also to the many thousands of other members of the Church in this and other Dioceses.

Although it has been known for some years he desired to make way for a younger man, it was known also that the Vestry of Old Christ Church was loathe to have him even mention the possibility of relinquishing the rectorship. As a consequence, despite several efforts on his part to retire, the Vestry persuaded him to remain. In recent months, however, after Dr. Washburn and the Vestry had held several conferences on the subject, the Vestry finally gave its assent.

The announcement of his resignation, to take effect next month, was made at the 11 o'clock service on Sunday morning, November 29th.

Following is the text of the statement read by Dr. Washburn to the congregation at that time:

"To the Congregation of Christ Church:

"Beloved:

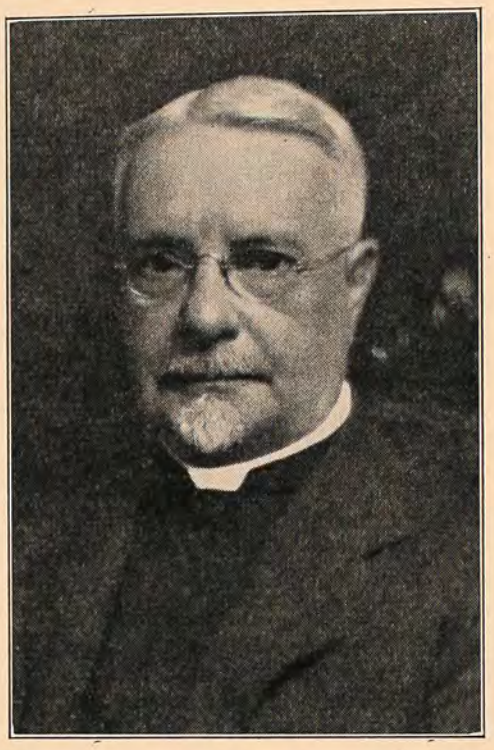
"A new Christian year begins for us with conflicting emotions. The Church's Pension Fund, with its regulation that ministers should retire at 68, warned your Rector off the field eight years ago. Two years later the warning rang imperatively, and he so notified your Vestry, proposing to withdraw at our earliest mutual convenience. That time has arrived, and I am now taking this opportunity to announce to you, my dear people, that the members of the Vestry have with considerate generosity finally assented to my retirement.

"You have all been wonderfully patient with the frailties and foibles of an oft-times unconvincing leadership; and he is profoundly grateful for the privilege of serving, however falteringly and faultily, all these years at this incomparable shrine. The one and only cloud in the sky is that after fifty-three years of joyous activity, disregarding the Psalmist's limit of three score years and ten, your incumbent, dreading to linger as an incumbrance, discovers that he has an incurable disease. It comes to us all sooner or later. In the Latin lingo of the physicians, it is labeled Anno Domini. It disqualifies its victim for aggressive adventures. He must give place to a younger successor.

"We all recognize that the time is propitious and conditions altogether favorable. By the devotion of many another, living and gone before (shall we not praise the Lord for them at this hour), Christ Church, filled with the spirit of unity, peace and concord, rejoicing to spend and be spent in discerning and fulfilling the will of the Lord, moves onward. The future is aglow with promise. Glory be to God!

"A workman passes and the work goes forward. Our loving fellowship shall, with God's mercy, continue into the realm of perfect service eternally. Amen."

It was a tense moment as Dr. Washburn completed the reading of the announcement. There were many evidences of deep feeling as the import of his words gripped the attention of the people. As the congregation waited Mr. Henry R. Robins, Accounting Warden, on behalf of the Vestry, arose and read a statement which had been prepared by the Vestry. The statement follows:



Rev. Louis C. Washburn, S.T.D.

"It is with sincere regret that the Vestry has reluctantly accepted the resignation of Dr. Louis C. Washburn as Rector of the Parish, to take effect in February, 1937. In so doing, it acted solely out of respect to necessity resulting from his advancing years.

"After an incumbency of thirty years of strenuous activities, he has earned and is entitled to a period of rest and repose for the remaining years of his life, and mingled with our feelings of regret, there is also a feeling of thankfulness and joy over the privilege of our associations in the past.

"It is our unanimous opinion that Dr. Washburn can look back upon his work and see that it was good. He has instituted and carried on successfully many and varied activities, increasing each year both in numbers of persons interested, and in the benefits derived therefrom by the members of the Parish and the public at large. He has shown a deep-rooted interest in the historical place occupied by Christ Church in the City, State and Nation, as well as in the ecclesiastical world, and has been insistent that the Mother Church should have always its due recognition. His judgment and advice have been sought for throughout Church circles, and his name appears on the management boards of most of the important institutions of the Diocese. And above everything else, he has maintained a full schedule of services for worship, which is the primary purpose for which the Church and Parish were organized. In carrying out this schedule, he has never spared himself in any way. And it is our sincere hope that the congregation will continue its active interest and support in the future, particularly during the interim elapsing before the advent of a new Rector, in carrying out the many activities instituted and so successfully conducted under Dr. Washburn's direction and leadership.

"We are confident that such will be the case as the interest indicated by the recent roll call shows the feeling in this respect. There have been 350 or more responses, which is the largest in the history of the Church.

"At this time, the Vestry will not attempt to outline the development of the activities of Christ Church during the past thirty years, as in the near future a pamphlet will appear describing in logical sequence the chief events.

"As a result of the comfort, advice and assistance which Dr. Washburn has given to the many distressed and unfortunate persons and families not only in the immediate neighborhood of the Church but throughout other sections of the city, particularly during the last few years, Christ Church has become the magnet for large numbers of those who travail and are heavy laden, and has been and is a place where they can find rest.

"Every member of the Vestry entertains the feeling that the resignation of Dr. Washburn is a loss not only to the Church and the community, but also to each of us personally, and in expressing our regret, we wish to add thereto the words of the Master: 'Well done, thou good and faithful servant'."

BECOMES TRUSTEE OF G. T. S.

Announcement was received here last month of the election of Mr. Clinton Rogers Woodruff, Chairman of the Diocesan Department of Christian Social Service and Institutions, by the Alumni of the General Theological Seminary, as its representative on the Board of Trustees of the Seminary. Mr. Woodruff is a member of the Vestry of St. Clement's Church.

A Notable Ministry of Service to Church and Community

In the limited space of this report of Dr. Washburn's retirement from the rectorship of Old Christ Church it is impossible to present an adequate review of the service he has given to the Church and in the community, or to measure the great affection in which he is held among the thousands in all walks of life to whom he has given his ministry.

It may be said, however, that Dr. Washburn leaves Old Christ Church at a time when this historic Parish, founded in 1695 and the "Mother Church" of the Diocese, is at the peak of its effectiveness. Probably one of its most distinguishing features is its Sunday School. While virtually all mid-city churches have shown considerable shrinkage in pupil enrollment, Christ Church has a thoroughly equipped Sunday School with an enrollment of close to 600. Historically, it is also interesting to note that it was the first Church Sunday School in America.

During Dr. Washburn's rectorship of thirty years the Parish has contributed to the missionary work of the General Church and the Diocese upwards of $318,000. When Dr. Washburn's rectorship began the Parish endowments comprised $90,000 for Parish support and $50,000 for other objects. Today its endowments for Parish support total $565,027, and endowments for other objects total $61,699. This is in addition to property improvements of over $200,000.

Opens Temporary Office

When Dr. Washburn came to Christ Church in 1907 he opened a temporary office in the historic old Tower Room in the Church. Immediately he set to work and under his direction the Parish began a steady development, during which emphasis was given to making the Church a center for worship and to the maintenance of a full schedule of services for public worship. Within a few months after taking charge, Dr. Washburn early in 1908 inaugurated the Lenten Noonday Services at the Church. These have been maintained through the succeeding years and scores of clergy from all parts of the Nation and in the Diocese have officiated at these services.

Under Dr. Washburn's direction also, the commodious Neighborhood House of Christ Church was conceived, erected and developed as a headquarters for a Christian Social Service work that for many years has reached into the darkest districts of the city without regard to racial or credal lines. Through the years this Neighborhood House has ministered to the poor, the sick and the needy and, during the economic stress of the more recent years, it has been increasing its efforts and its services and, without any appeal for public funds, has been helping to feed and clothe scores of families, in addition to providing medical services, fuel and rent. In all of this Dr. Washburn has been the energizing and directing force and in the carrying out of this service has had the enthusiastic approval of his Vestry.

Parish Erects Washburn House

In the fall of 1932 the Vestry and congregation of the Parish commemorated the Twenty-fifth Anniversary of Dr. Washburn's rectorship of the Parish. This was also the occasion of a great public tribute of affection for him, and was participated in by representatives of virtually every religious communion in the city, public officials as well as by representatives of many of the city's patriotic, historical and philanthropic associations and organizations. At that time, in honor of Dr. Washburn, the Vestry and congregation erected the beautiful Washburn House alongside the Neighborhood House. Now this group of buildings, occupying the entire west side of North American Street, from Church Street to Filbert, facing the historic Church and Robert Morris Park, forms an attractive and fitting background to the historic Church itself. Washburn House bears a tablet on which is inscribed the words that it is so named in honor of Dr. Washburn. It bears also these words, "The completion of his twenty-fifth year as Rector of this Church also marks the fulfillment of his plans for the erection of this Building. It is but one of the many Landmarks, tangible or intangible, resulting from his untiring Leadership and devotion to the sustaining and upbuilding of the Parish and its Ministries."

Washburn House is equipped with a Muniment Room in which are exhibited the many historic relics and collections of Old Christ Church, including possessions dating far back into the very beginnings of Penn's Colony and to the organization of Christ Church as the first Church of England congregation in the Colony of Pennsylvania.

The "Garden of Remembrance"

It was largely due to Dr. Washburn's efforts, assisted by the then President of City Council, Charles B. Hall, who is a communicant of the Church of the Holy Apostles, that the city became interested in the erection of Robert Morris Park as a memorial to this distinguished citizen-patriot of Philadelphia, a communicant of Christ Church, who is buried in the Churchyard. While his grave has always been maintained in good condition the properties to the north hid it from public view. City Council ordered the condemnation of the properties, and in their place Robert Morris Park was created, opening to view the Robert Morris grave, as well as providing an attractive open space for those living and working in this part of the city. To this park it was Dr. Washburn who gave the name "Garden of Remembrance," by which it is lovingly called by the many visitors to the city's historic shrines who include Christ Church among the places visited.

On his next birthday, January 25th, Dr. Washburn will have reached the age of 77 years. His appearance, and the attention and energy he devotes to the affairs of his Parish and to the many other activities in which he has been engaged, gives no evidence of his years. Throughout his connection with Christ Church, representing thirty years of an active ministry of more than fifty-three years, Dr. Washburn has occupied a prominent position among the leading ministers of all religious bodies, also especially in our own communion in the Diocese and throughout the Church. For many years he has been an outstanding personality in the life of the Diocese. His counsel and advice has been sought on many occasions and he has represented the Church on many important committees and commissions.

Service to the Diocese

In addition to representing his Parish at every Diocesan Convention since 1907 he also has served as a Deputy to several General Conventions. For many years he has been a member of the Standing Committee of the Diocese. From 1907 until a few years ago he served as a member of the Board of Managers of the Episcopal Hospital, and since 1909 until now he has been a member of the Board of Council of the City Mission, and is now its Vice-President. In addition to these Dr. Washburn is President of the Galilee Mission. For a number of years he directed the operation of the Church Pension Fund in the Diocese. Throughout his years at Christ Church Dr. Washburn also has given his personal attention and interest to Christ Church Hospital, Belmont Avenue and City Line, a home for aged women conducted jointly by Christ Church and St. Peter's, Third and Pine Streets.

Dr. Washburn's birthplace was Pottsville, Pa. He is the son of the late Rev. Daniel Washburn and the late Sarah Stratton Carpenter. During his boyhood Philadelphia was his home, his father being the Rector of Old Trinity Church, Southwark, since merged with Zion Church, Logan. Edu-

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The Church News

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SEVENTY-FIVE

To live for three quarters of a century is given to very few men in any country; to continue in active service in one's profession is even rarer, but to be able to adapt one's self to life in America during three generations of such rapid and extensive changes as we have experienced in seventy-five years is most uncommon of all. Old Marcus Cato at eighty-six complained that "it was hard for him who had lived with one generation of men to plead with another." But Bishop Taitt at seventy-five is as much at home with this latest generation as with those who preceded it, because his spirit is still youthful and his energy unabated.

Yet what is such a fragment as seventy-five years in the life of the soul! Alas that this mortal body should, in most men, limit their young spirits by its frailties when they come to three score years and ten. We rejoice that Bishop Taitt's body continues to permit his zealous spirit to carry on its manifold activities.

DR. WASHBURN'S RETIREMENT

There are two churches in the English-speaking world that are so much a part of the national history and heritage of each country that, though they legally belong to one religious denomination, morally patriotic citizens of all other religious groups also claim them as their own. Such shrines as Westminster Abbey in London and Old Christ Church in Philadelphia are Episcopal churches, but they are more. They are spots that are so sacred to every Englishman and every American because of their association with the most momentous events in their nations that the Abbey is all England's and Christ Church all America's.

The fact that while Christ Church belongs to the Protestant Episcopal Church in the United States of America, it is the heritage of every American, regardless of creed, makes it necessary for its Rector and Vestry to act in the double capacity of custodians of a national shrine and directors of a contemporary religious work in a definite section of the community. Dr. Washburn, who has just announced his intention to retire as Rector, performed this double duty for almost a third of a century most remarkably. To him Christ Church was a shrine, a holy relic of the past, preserved for the inspiration of the American people who visited it in numbers that were surprisingly large in a city that does not attract throngs of tourists. But he was not content to be a clerical beadle; he was an active pastor ministering to a large flock in a difficult corner of the Diocese. Both Nation and Church do him honor as he hands over the task to other hands.

OUR DIOCESAN MISSIONARIES

There is no group of Church workers who feel their loneliness so much as our Diocesan Missionaries. Their lot is usually cast among the less-privileged, who by reason of their condition, make larger demands upon the Missionary's time and sympathy than the members of the more prosperous congregations make upon their Rectors.

And so it comes to pass that by always spending himself for his people and receiving very little help from others, the Diocesan Missionary feels that he is treading the wine-press alone and is tempted, as he looks at the wealth and power in other parts of the Diocese, to cry out, "Is it nothing to you?"

Of course, theoretically the Missionaries should be so fully sustained by the grace of God that they would need neither the help of man's money nor the encouragement of man's voice. Matthew Arnold met one such on a hot August day on a squalid street in Bethnal Green amid the poverty and degradation of London.

"I met a preacher there I knew, and said, 'Ill and overworked, how fare you in this scene?' 'Bravely!' said he; 'for I of late have been much cheered with thoughts of Christ, *the Living Bread.*'"

That is the best cheer of all, but the fact that the grace of God is available for the lonely laborer in the corner of the vineyard does not relieve the leaders and people of the Diocese from the obligation to show their interest in the work of the Missionaries to give them unfailing, visible and audible encouragement and support.

This we are glad to say many are now doing. Especially the group of men and women of the Department of Missions and the Presidents of the Women's Aids to Convocations. Following the suggestion made in these columns about a year ago, the Department of Missions now meets occasionally at night in a Mission to greet the people of the Mission and the Missionaries of the Convocation, to see what they are doing, and to hear of their difficulties and their triumphs. No words of praise could be too strong for the self-sacrifice and enthusiasms of Deans of Convocations, and other clergy and laity, and always the Bishop,—who travel ten, twenty and even fifty miles to attend these meetings that they might encourage the Missionaries in their work. They are like Ezekiel who visited the captive Israelites by the canals of Babylon and "sat where they sat" in order to understand and encourage his brethren in their loneliness and sore trial.

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cated at St. Stephen's College, Annandale-on-the-Hudson, and at Trinity College, Hartford, he was ordained Deacon in 1884. A year later, advanced to the Priesthood, he served as Rector of St. Peter's, Hazleton, Pa., later becoming Rector of St .Paul's, Rochester, N. Y. In 1895 he was appointed Archdeacon of Western New York, remaining in that office until he was called to Christ Church.

Dr. Washburn is the author of a number of books. During the World War, as Chairman of the Diocesan Commission on War Work, he compiled the "Soldiers and Sailors Prayer Book and Hymnal," a publication that obtained wide distribution. One of his widely known publications is, "Christ Church, Philadelphia," in which is presented a wealth of information on the history of that Parish and the important place it occupied in the beginnings of the Episcopal Church in the United States and in the events incident to the War of the Revolution, together with the many events that have marked the whole life of the Parish to the present time.

BISHOP QUIN AND ENGLISH GUEST ADDRESS CHURCH CLUB'S ANNUAL DINNER

The Rt. Rev. Clinton S. Quin, Bishop of Texas, and a member of the General Convention Forward Movement Commission, together with the Rev. Clement F. Rogers, of London, England, and Visiting Lecturer at Berkeley Divinity School, were the guest speakers at the Annual Dinner of the Church Club on Wednesday night December 2nd, at the Manufacturers' and Bankers' Club, Broad and Walnut Streets.

Members of the Forward Movement Commission, who had come to Philadelphia that day to hold their semi-annual meeting at St. Paul's Church, Chestnut Hill, also were special guests of the Club. In addition the Dinner was attended by a large number of the Clergy of the Diocese and members and friends of the Club, accompanied by women members of their families.

Bishop Quin's address was a stirring one and called for a daring discipleship if the Church was to go forward. Dr. Rogers is known in London as the representative of the Church of England at Hyde Park, where in the open air he meets all comers, answering all sorts of questions about religion and the Church. Dr. Rogers' topic was "Question Time in Hyde Park" and he held the close attention of all as he described the many and varied types of meetings held in Hyde Park on Sunday and described also his method of answering some of the questions submitted to him.

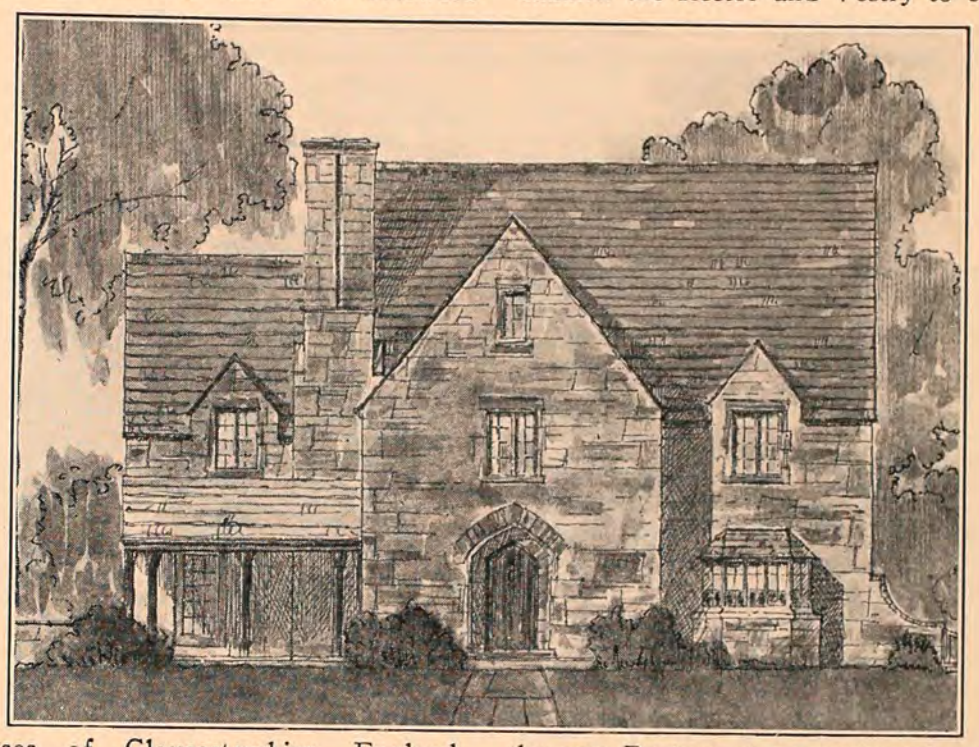
Mr. E. Osborne Coates, President of the Church Club, was toastmaster and introduced the speakers. Bishop Taitt, on behalf of the Club, made the address of greeting, during which he reviewed the great reawakening of missionary interest in the Diocese resulting from the mobilization of the missionary forces of the Diocese during October and the great overflow Missionary Mass Meetings on October 22nd in the Academy of Music and in St. Mark's Church.

TWO MIRFIELD FATHERS TO PREACH HERE, JAN. 3

Two members of the Community of the Resurrection, the Religious Society founded by the late Bishop Gore in Mirfield, England, will spend Sunday, January 3rd, in Philadelphia, and will preach in two of the churches of the Diocese. They are the Rev. Philip Speight, C.R., and the Rev. Arthur H. C. Ellis, C.R., both of whom have been preaching a series of Missions in Canada, and are sailing for home on January 6th. Fr. Speight will preach at the 11 o'clock morning service in St. Clement's, and at St. Luke's, Germantown, for Evensong. Fr. Ellis will be at St. Luke's in the morning and at St. Clement's in the evening.

New Rectory of Church of The Epiphany, Germantown

The etching which accompanies this article gives a picture of the new Rectory of the Church of the Epiphany, Germantown, located on the Church grounds, Lincoln Drive and Carpenter Lane. The Rev. J. Wesley Twelves, Rector of the Parish, is now occupying the new building. The Rectory faces Carpenter Lane and is constructed to harmonize with the Church and Parish House. The Rectory is a three-story building, modeled after the Cotswold



houses of Gloucestershire, England, with long sloping roofs and gables. It contains a large living room, a study, dining room, kitchen and cloak room on the first floor. There are four bedrooms and three baths on the upper floors. Coates & Davis, of Yeadon, Pa., were the architects and William J. Gruhler Co., of Germantown, erected the building. The old Rectory was at 635 W. Sedgwick Street. Back in 1919, before the Sedgwick Street residence was purchased, plans for a Rectory on the Church property were drawn. The cost of building such a property then was prohibitive. At that time no houses were available for renting and it became necessary to purchase a house quickly. The Sedgwick Street house was purchased as a temporary expedient. The low cost of building at the present time, together with the possibility of selling the Sedgwick Street property, enabled the Rector and Vestry to erect the new Rectory at approximately one-half of the former cost. Funds toward the erection of the new Rectory were raised in the Parish which, together with the sale of the Sedgwick Street property and a small mortgage, covers the cost of the new building. The committee in charge of the project, together with the Rector, comprised Messrs. Walter Willard, C. W. Hallowell and W. P. Gotwals.

CHURCH SCHOOL ASSN. MEETS MONDAY, FEB. 1

The Annual Supper and Meeting of the Church School Association of the Convocation of Germantown will take place on Monday, February 1st, in the parish house of St. Luke's Church, Germantown, at 6.30 P. M. The Rev. Thomas L. Harris, Rector of the Church of St. Luke and the Epiphany, 13th Street below Spruce, will address the meeting on "The Effect of Church School Experience on the Behavior of Children."

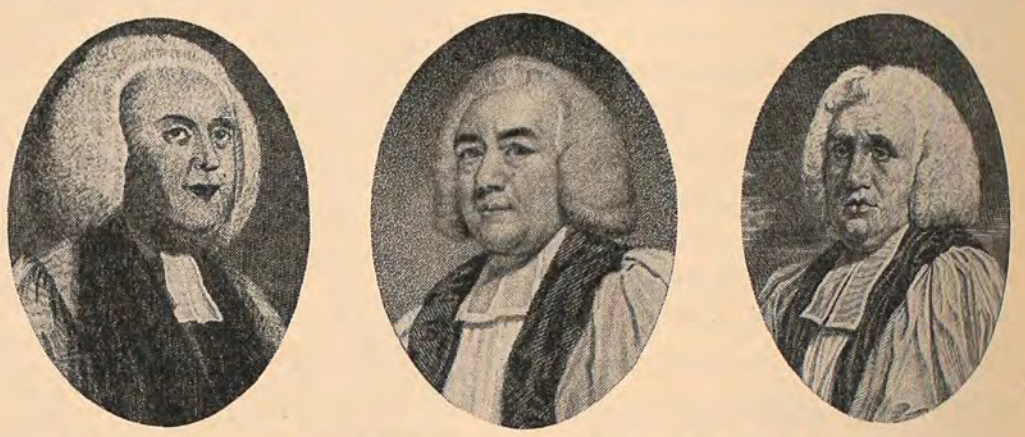
New York and Pennsylvania to Unite in Commemorating 150th Consecration Anniversary of Bishop White and Bishop Provoost

Arrangements have been completed whereby the Diocese of New York will co-operate with the Diocese of Pennsylvania on Thursday, February 4th, in a joint Celebration of the 150th Anniversary of the Consecration as Bishop of Pennsylvania of William White, and of the 150th Anniversary of the Consecration of Samuel Provoost as Bishop of New York.

It was on February 4, 1787, that Dr. White and Dr. Provoost were Consecrated together by His Grace, the Most Rev. and Rt. Hon. John Moore, Archbishop of Canterbury and Primate of all England, with His Grace, the Most Rev. and Rt. Hon. William Markham, Archbishop of York; the Rt. Rev. Charles Moss, Bishop of Bath and Wells, and the Rt. Rev. John Hinchcliffe, Bishop of Peterborough, as Co-Consecrators. It was on this eventful occasion in Lambeth Chapel, London, that the newly formed American Church received the historic Episcopate in the English Succession.

Under these circumstances, and in conformity with the Commemoration 50 years ago when the 100th Anniversary of the Consecration of these same two men was celebrated simultaneously in Philadelphia, New York and at Lambeth Chapel, it was deemed fitting the 150th Anniversary in 1937 should be along similar lines. As a consequence, Bishop Taitt and the members of the special committee appointed by him conferred with Bishop Manning of New York on the 1937 Commemoration. Bishop Manning entered heartily into the plan to co-operate with Bishop Taitt and the committee of this Diocese, in arranging for the appointment of a similar committee in New York, and the holding of a Celebration at the same time in that city. Arrangements were also made for Bishop Manning and Bishop Taitt to get in touch with the Archbishop of Canterbury.

The program for the Commemoration in Philadelphia and in New York is being rapidly completed. The Pennsylvania Committee has the Rev. Dr. James Alan Montgomery as Chairman. Clergy members include the Rev. Dr. E. M. Jefferys, the Rev. Dr. George H. Toop, the Rev. Dr. Frank L. Vernon, the Rev. Dr. Leicester C. Lewis and the Rev. Dr. Howard Morris Stuckert. Lay members include Messrs. Samuel F. Houston, C. C. Morris, William Ives Rutter, E. Osborne Coates, William H. DuBarry and Lawrence J. Morris.



The large etching in this group is that of the Rt. Rev. John Moore, Archbishop of Canterbury, who officiated at the Consecration in 1787 of William White and Samuel Provoost. The Co-Consecrators, from left to right, were the Rt. Rev. Charles Moss, Bishop of Bath and Wells; the Rt. Rev. William Markham, Archbishop of York, and the Rt. Rev. John Hinchcliffe, Bishop of Peterborough. The etchings were made from old engravings in possession of Mr. William Ives Rutter.

As far as it has been completed the program for the Commemoration in this Diocese will begin with a Celebration of the Holy Communion in St. Peter's Church, Third and Pine Streets, at 11 A. M., February 4th. The Rt. Rev. James De Wolf Perry, Presiding Bishop of the Church, will be the Celebrant and Bishop Taitt will be the Preacher.

Arrangements also have been completed for a public service at 8 P. M. on February 4th in Old Christ Church, Second Street above Market, at which the Rev. Dr. Walter H. Stowe, Rector of historic Christ Church, New Brunswick, N. J., and President of the Church Historical Society, will deliver an Historical Address. The Presiding Bishop and Bishop Manning of New York also will make brief addresses.

Prior to the public service in Old Christ Church, arrangements are being made with the Church Club for a Supper to be given about 6 P. M. in the hall of the American Philosophical Society, 104 South 5th Street, of which Bishop White was a life-long member and of which he also served as Vice-President for some time.

The Commemoration in New York will center at Old St. Paul's Chapel of Trinity Church in Lower Broadway at the same hour the services are being held in St. Peter's Church in this city. Bishop Manning and the New York committee have invited the Rev. Dr. Leicester C. Lewis, Rector of St. Martin-in-the-Fields, Chestnut Hill, who is a member of the Pennsylvania committee, to be the preacher at the service in New York.

During the day Bishop Manning will head a delegation from New York who will come to Philadelphia for the night service in Old Christ Church. More than a score of out-of-town clergy and wardens, representing old Colonial Parishes in parts of Delaware and New Jersey, as well as the Colonial Parishes in the present Diocese of Pennsylvania and other parts of the State, have been invited to take part in the Commemoration.

Officers and representatives of all bodies, ecclesiastical as well as civic, with which Bishop White was associated, also will take part in the Commemoration. Of the Church bodies, these will include the Corporation for the Relief of Widows and Orphans of Clergymen, the Episcopal Tract Society, the Bishop White Prayer Book Society, the Female Protestant Episcopal Prayer Book Society, the Bishop White Parish Library Association, the Episcopal Academy, Christ Church Hospital. Included in the civic and other societies will be the following:

Philadelphia Dispensary for the Medical Relief of the Poor, now part of the Out-Patient Department of the Pennsylvania Hospital; the Magdalen Society, of which Bishop White was the founder and first President and which

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William White, Citizen As Well As Churchman

By the Rev. Howard Morris Stuckert, Ph.D.

William White's contribution to the foundation and development of the Church in America, important as it is, must not blind us to his participation and leadership in many secular activities dedicated to public service. These extended far beyond racial or credal lines and found expression in societies so well organized under his able and far-seeing wisdom that almost without exception they are with us today as a vital part of our civic life.

In presenting some of Dr. White's activities as a public spirited citizen it may be of interest to recall his position as a religious leader of the day and the part this had in history according to him the place of the leading ecclesiastical statesman of the newly formed American Church.

As Rector of The United Churches of Christ Church and St. Peter's for 57 years and of St. James's Church, later to form a third unit of The United Churches; as Bishop of Pennsylvania for 49 years and as Presiding Bishop of the American Church for almost as long, Dr. White's record forms one of the greatest chapters in the Church's life.

To him must be attributed the introduction—after how many centuries of disuse?—of the constitutional right of the laity in the government of the Church, along with and in association with Clergy and under the common oversight of the Bishops. This principle has since been recognized throughout the churches of the Anglican Communion and is now incorporated in their Constitutions.

As an executive of the Church his administration was characterized by extraordinary prudence, wisdom and foresight. As a Missionary—when at last the circumstances arrived which made missionary work possible—he stands out as a leader.

The instigator of the first Sunday School in America, he became President in 1800 of the Sunday School Society—the first organization of its kind in America—an undenominational institution. In the early days of America much difficulty was experienced in obtaining accurate copies of the Bible. Pirated editions of unresponsible publishers in London were flooding the country. So the Philadelphia Bible Society, again the first in the country, was organized in 1808, and Bishop White was its first President.

But we usually do not think of Bishop White as "the patriarch of the charities of the City of Brotherly Love," to quote a recent felicitous phrase. Yet in his letter of February 5, 1827, Bishop White writes: "My presidency in the Dispensary has been from the beginning of it in 1786. The same in the Prison Society, from the beginning of it, in the same year. The same in the Magdalen Society, from the beginning of it, in 1800." The Dispensary referred to was the Philadelphia Dispensary for the Medical Relief of the Poor, now associated with the Pennsylvania Hospital. The Magdalen Society developed and merged in what is now known as the White-Williams Foundation. All these societies have maintained a helpful activity down to the present day. All three societies were founded because of Bishop White's interest in the sick and the unfortunate.

Bishop White also founded the Provident Society in 1824 to aid the poor and became its first President. He also had the same distinction in the Pennsylvania Institution for the Deaf and Dumb, chartered in 1821, since developed into the well-known Pennsylvania School for the Deaf and located in the Mt. Airy section of Germantown.

It would be of historical interest to pursue more in detail the foundation of some of these ancient Philadelphia philanthropic organizations, for the small beginnings are always fascinating. The credit of the fame of this city as "the City of Brotherly Love," as Penn prophetically indicated in his choice of its name, is due not only to the admirable and humane Society of Friends, but as well to individuals, like Benjamin Franklin, and members of other religious bodies, like White the Episcopalian, and Dr. Rush, the Presbyterian, all outside of the Quaker connection.

It was the personal interest and care of such individuals which led them to the establishment of permanent and efficient organizations. Thus in connection with the early days of the noble Pennsylvania Institute for the Deaf and Dumb (the old building at Broad and Pine Streets, now occupied by the School of Design, was built in Bishop White's day) we have this story. One day at Fifth and Market Streets the Bishop found a boy engaged in making sketches on the pavement and so making a few pennies. The Bishop took an interest in him and found him deaf and dumb, and had him transferred to the newly founded Institute. The boy was Albert Newsam, who became a distinguished expert in the new art of lithography after studying under some distinguished artists. A very charming portrait of the Bishop done by Newsam adorned the Annual Reports of the Institute from 1820-1844.

The Philadelphia Prison Society, probably the first in the world, began in an organization entitled "The Philadelphia Society for Alleviating the Miseries of Public Prisons." It was founded in 1787, the very year in which White was consecrated and returned to his Episcopal duties at home. Along with him were associated such men as Benjamin Franklin, Tench Coxe, Drs. Rush and Shippen. It is interesting to observe that there was no feeling of political suspicion or denominational jealousy of White because he had just been made a Bishop with Anglican orders; nor on the other hand was White so engrossed with his new dignities that he had no time for public philanthropies.

The story and aims of the Philadelphia Dispensary for the Medical Relief of the Poor, of which White was a founder and President until his death, make an interesting chapter in our early philanthropies. The Corporation still exists, doing its active work as part of the Out-Patient Department of the Pennsylvania Hospital, on Spruce Street, opposite the Hospital. Mr. Lawrence J. Morris, the present President of the ancient Corporation, has kindly furnished the following particulars.

The Dispensary was opened April 12, 1786, in Strawberry Alley, and opened under the following "Plan," from which some extracts may be given:

1st. The sick may be attended in their own houses, without the pain and inconvenience of being separated from their families. A father may still continue to provide for his children, and children may enjoy in sickness the benefit of a mother's kindness. 2dly. The sick may be relieved at a much less expence to the public than in an hospital, etc. 3dly. The sick may be relieved in a manner perfectly consistent with those noble feelings of the human heart, which are inseparable from virtuous poverty; and in a manner also strictly agreeable to those refined precepts of Christianity, which inculcate secrecy in acts of charity and benevolence. Then follow the rules of the Corporation and the directions concerning the duties of the consulting physicians, surgeons and apothecary. *Inter al.,* "the mitigation of the evils and danger of the smallpox, by inoculation, shall likewise be the object of the charity of this institution."

In the annual Report of the Dispensary for 1802, over Bishop White's name, is given the following statement:

"From the first establishment of the Dispensary in this City in 1786, to the present time, it appears by the registers of the Institution that 17,500 indigent persons have been furnished with medical attendance and remedies. . . . It is also grateful to observe that similar establishments have since been formed in most of the large cities of the United States." In the minute of the Corporation upon the Bishop's death he is spoken of as one "who, from the first opening of this dispensary to the time of his death, a period of more than fifty years, presided over the affairs of this Board with a fidelity and zeal that secured for him the love and respect of every member of this corporation."

Is not the highest tribute to Bishop White to be able to say of him: "He went about doing good and healing . . . for God was with him." Equally solicitous for his Clergy, he became the President of the Corporation for the Relief of Widows and Children of Clergymen, that institution which is such a blessing in our midst today.

Within the Church he was founder and first President of the Bishop White Prayer Book Society, associated with the Female Protestant Episcopal Prayer Book Society, the Episcopal Tract Society and the Bishop White Parish Library Association. Among quasi-ecclesiastical institutions we note his association with Christ Church Hospital, conducted jointly by Christ Church and St. Peter's, and which through the long years has provided splendid home for aged women. We note also his association with the Academy of the Protestant Episcopal Church in Philadelphia.

Of learned societies he was life-long member of the American Philosophical Society, founded in Philadelphia and still its national headquarters, and for a time Bishop White was its Vice-President. In succession to his father he became a Trustee of the University of Pennsylvania, then referred to as The College of Philadelphia, of which latter he was an alumnus, and to his death in 1836 he maintained his office as one of the Trustees of the University. His part in the organization of the General Theological Seminary and the Foreign and Domestic Missionary Society is well known.

Bishop White was the author of theological books and pamphlets of such merit as to place him among the pioneer theologians of America. When we examine his letters and works, we are impressed by his sweet reasonableness, sanity and fairness. His was an age of extravagant excesses in religion, offset by utter intellectual coldness and indifference on the part of others. Note the profound insight and clear thinking in this letter to his grandson about to sail as a Midshipman:

"It will probably happen to you that irreligion will take the shape of a distinction between an acknowledgement of God and faith in the Gospel. Be assured, . . . this is a distinction in name only. Look at those who make it; and you will find no evidence in their conversation, or in their conduct, that they are living in acts of adoration. . . . You have been baptized into the religion of the Saviour."

The weakness of contemporary deism is immediately exposed. His writing is wholly lacking in party spirit and prejudice, so characteristic of controversial literature of that day.

In the field of Church Unity he was a pioneer. The efforts of Dr. Thomas Coke and other early Methodist leaders were reciprocated by him most charitably and sincerely, without the sacrifice of principle.

In fine we are astounded and humbled as in the presence of a giant, so many-sided was his personality and so sane and sincere his sanctity.

The writer is indebted to the Rev. Dr. James Alan Montgomery for much of the detailed information in this article. —H. M. S.

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about twenty years ago became known as the White-Williams Foundation; the Pennsylvania Institution for the Deaf and Dumb, of which he was also the founder, and which is now doing a great work as the Pennsylvania School for the Deaf in Mt. Airy; the University of Pennsylvania, where he succeeded his father as a Trustee and served until his death in 1836; the Pennsylvania Prison Society; the American Philosophical Society; the Philadelphia Bible Society, and the Sunday School Union. The General Theological Seminary in New York will be represented by Dean Fosbroke and members of the faculty.

BOY SCOUTS OF ST. MARY'S, HAMILTON VILLAGE, GIVE NOTABLE SERVICE AT FIRE

The promptness of two members of the Parish Boy Scout Troop of St. Mary's Church, Hamilton Village, West Philadelphia, who remembered a lesson in what to do in case of a fire, is credited with saving the Church from more serious damage and probable destruction in a fire on Friday night, December 4th, which totally destroyed the Church organ and caused other damage estimated at between $15,000 and $20,000.

Robert Crone and Grant Kenyon are the Boy Scouts named by the Rector, the Rev. William B. Stimson, as doing the right thing at the right moment. It seems that about three weeks prior to the fire the Scout Troop, No. 96, was being given a course of instruction on fire prevention by a member of the city's Fire Bureau. Using the Church as an example, the Fire Bureau official told the Scouts should a fire break out in the Church one of them should run to the nearest fire alarm box and, after sending in an alarm, stand by the box until the fire apparatus arrived and then direct the firemen to the fire.

On the night of the actual fire Scout Crone smelled smoke. Investigating he found the organ ablaze. Shouting to Scout Kenyon to warn the Troop and to send in an alarm, Scout Crone and his companions notified the Rector and Vestry, who were meeting in the Rectory alongside the Church. Scout Kenyon made for the nearest fire alarm box and stood by until the fire companies arrived.

Meanwhile the Rector, members of the Vestry and the Boy Scouts succeeded in removing virtually all of the vestments and altar furniishings. After a hard fight the companies succeeded in holding the fire to the organ and the Choir.

The origin of the fire has not been determined. It is thought it may have been due to a short circuit. Appraisers are at work estimating the damage, all of which, it is hoped, will be covered by insurance. The Church carries insurance totaling $118,000, of which $79,500 is carried by the Church Properties Fire Insurance Corporation.

The organ, which was insured for $8,000, was a memorial to Charles Herbert Yarnall, who organized the first vested choir in St. Mary's and was Choirmaster and Organist for more than 40 years, in addition to being a member of the Vestry for a number of years. The organ was the gift of members of the congregation. Mr. Yarnall was a son of the Rev. Thomas C. Yarnall, Rector of St. Mary's for 54 years and for 14 years Rector Emeritus.

During the fire the costly Italian marble Altar, which is said to have been valued at $70,000, was badly smoke-stained. It is believed, however, the stains can be removed. This Altar was built in Italy. It was designed by the Rev. J. Bloomfield Wetherill, a brother of the late William Henry Wetherill, a communicant of St. Mary's and one of its generous supporters. The Altar was exhibited at the Philadelphia Centennial Exposition in 1876, and was subsequently acquired by William Henry Wetherill, who presented it to St. Mary's as a memorial to members of the Wetherill family.

As a result of the fire damage, services are now being held in the Parish House. The institution of the Rev. Mr. Stimson as Rector, which was to have taken place on Friday night, December 4th, has been postponed to a date to be fixed later.

DELTA FARM CO-OPERATIVE AND SPANISH SITUATION PRESENTED TO C. L. I. D.

Members and friends of the Philadelphia Chapter of the Church League for Industrial Democracy on Monday evening, December 7th, were given first-hand information concerning the operation of the Delta Co-operative Farm project, and also an interesting analysis of the Spanish situation.

The speakers were Miss Alice Rex, Field Secretary of the League, who spent three weeks at the Delta Co-oprative Farm last summer, and Dr. Winspear, Visiting Professor at Swarthmore College, who was in Spain when the civil war started. The meeting was held at Christ Church and St. Michael's, Germantown. The Chairman, the Rev. Malcolm E. Peabody, Rector of St. Paul's, Chestnut Hill, introduced the speakers.

Miss Rex gave a very vivid picture of the sharecroppers who make up the Co-opeprative. She told of a conversation with a family when the children said, "We've been here four months and we've never been hungry. We don't ever want to leave; we were always hungry before." Miss Rex told them that she had never been hungry. The family, she said, was amazed, and the mother exclaimed, "Your folks must be awful wealthy then."

The sharecroppers who are now co-operative cotton farmers, Miss Rex said, are finding a new life at the Farm and the cotton country is watching the experiment very closely to see if it is pointing to a solution of the problems of the sharecroppers.

Dr. Winspear gave some very helpful historic facts leading up to the Spanish civil war and an analysis of the present situation and its probable effect on Europe.

REV. HENRY E. KAUFMANN, OF COLLINGDALE, RECEIVES AMERICAN LEGION AWARD

The Rev. Henry E. Kaufmann, Priest-in-charge of Trinity Church, Collingdale, Delaware county, was awarded the Distinguished Service Certificate of the Pennsylvania Department of the American Legion on Tuesday night, December 15th. The Award, signed by Walter J. Kress, Department Commander, and Edward Linsky, Department Adjutant, was presented to Mr. Kaufmann at a meeting of Collingdale Post No. 669, the presentation being made by Post Commander Robert Haggerty.

The Distinguished Service Certificate is awarded annually to some citizen in the community who is recommended by the Post in that community for service given to the community. The presentation to Mr. Kaufmann was attended by the Burgess of Collingdale, members of the Borough Council, the Superintendent of Public Schools, and members of the School Board. During the World War, Mr. Kaufmann was connected with the Government Intelligence Service.

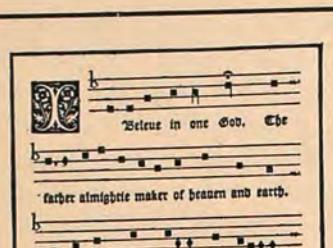
DIOCESAN NORMAL SCHOOL REOPENS THURSDAY, JAN. 21

The Assembly period during the second semester of the Diocesan Normal School will be devoted to the subject of Worship, with outstanding leaders in charge of the period. The second semester, which will cover a five-week term, will start on January 21st. The Assembly period, which will be attended by the whole school, will be at 7.30 P. M.

The Diocesan Department of Religious Education has been working hard on the problem of Worship for Children that has been troubling many Church School leaders. Those who will speak to the Normal School include leaders who have done worth-while work in the field of Children's Worship. The Rev. Shelton Bishop, Rector of St. Philip's, New York, will be one of the speakers. Others hoped for are the Rev. Dr. D. A. MacGregor and the Rev. Dr. John W. Suter.

A new feature of the second semester will be two courses held at 4.30 P. M. One of these will be "Activities for Children," led by Miss Elizabeth P. Frazier. The other probably will be "Improving Adult Work."

The Rev. W. P. S. Lander, Rector of the Good Shepherd, Rosemont, will teach the course on Personal Religion. The Rev. Harvey Butterfield, Rector of Christ Church, Media, the course on the Teachings of the Church. Miss Jane Welte will teach the Mission Study topic, "The Negro in America," and Miss Loman will have a course on the Vacation Church School.



DEPARTMENT OF CHURCH MUSIC

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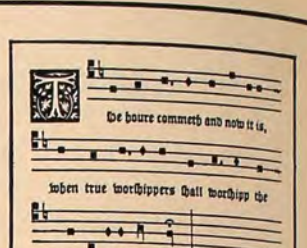
Musical and Liturgical Travel Notes—Part II

By the REV. HERBERT BOYCE SATCHER

This is the second and concluding article by Mr. Satcher on the above subject. In presenting it THE CHURCH NEWS *takes pleasure in noting the many appreciative messages which have been received from our readers of Mr. Satcher's most interesting and informative "Travel Notes" and we desire to acknowledge our indebtedness to him.*—ED.

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Another Cathedral city which lured me for a week-end was Chichester, a very old city in Sussex quite near the sea. I went there on Friday and decided next day to visit the seaside resort of Selsey, the original seat of the Sussex bishopric. The ride in a bus was delightful, through a rich agricultural region, with many thatched roof houses. Cows stood knee-deep in water and swans swam gracefully on lagoons, while some large windmills of the Dutch variety could be seen in the distance. However, I found no trace at Selsey of its ancient ecclesiastical past.

Chichester Cathedral and its services interested me greatly. Choral Matins on Sunday was very well sung. The choir is far better than at Canterbury, giving evidence of Dr. Harvey Grace's excellent training. *The English Hymnal* and Dr. Nicholson's *Parish Psalter* are used here. But it was the Choral Eucharist following Matins which made the greatest impression upon me, and which I should like to describe in some detail. Sung strictly according to the Anglican tradition, there were no deviations from the Prayer Book rite, no ceremonial importations from Southern Europe, such as I had witnessed the previous week at St. Alban's, Holborn, and was later to witness at All Saints, Margaret Street, London. After Matins the choir and clergy retired. When everything was in readiness the Litany was sung in procession as a prelude to the Eucharist. First came the verger with his mace, then the crucifer attended by two acolytes bearing processional candles, followed by the thurifer swinging incense, all (with the exception of the verger) vested in apparelled albs and amices with girdles. Then came the deacon and sub-deacon in green dalmatic and tunicle, and the celebrant in green cope, chanting the Litany, followed by the choir and other clergy. The Litany was finished as the celebrant reached the altar and exchanged the cope for the chasuble, while the acolytes placed their processional lights in sockets on the floor. I noticed that no vessels had been prepared either on the altar or credence, and the altar book rested on a cushion and not on a wood or metal stand. The service of the Eucharist was begun reverently and audibly, and the nine-fold Kyrie was sung in Greek to Martin Shaw's Modal setting. Everything was done with great dignity without any rush or hurry or unnecessary frills. The deacon intoned both the Epistle and the Gospel. During the Sequence Hymn the acolytes went out and soon came back forming a procession with incense, going to a movable stand in the Presbytery to chant the Gospel. There was no censing of persons or things at any time during the service. At the Offertory, while a hymn was being sung and a collection taken, the sub-deacon and acolytes retired and returned in procession bearing the sacred vessels and elements, which the celebrant received and presented—really the Great Entrance of the early Church, and marvelously effective. The Invitation, Confession, Absolution, and Comfortable Words were said, the Sursum Corda, Preface, Sanctus, and Benedictus Qui Venit sung. During the Canon there were no genuflections, but profound bows, and the great bell in the tower was rung. The Agnus Dei was sung after the Prayer of Humble Access. Ample opportunity was given for all who wished to receive the sacrament. The Gloria in Excelsis was sung in its correct place according to the Anglican rite, and the ablutions were made after the blessing. This seemed to me to be an ideal Anglican service without an extraneous note anywhere. Everything was reverent, logical, understandable, and thoroughly in keeping with the genius of the English-speaking people. Those who would know what the Anglican tradition really is, and wish to see it beautifully and reverently set forth, should go to Chichester Cathedral.

Wandering around the Cathedral, I discovered in the north transept a tablet to the memory of the great Tudor composer, Thomas Weelkes, who was organist of Chichester Cathedral from 1602 until his death in 1623. In the pavement directly beneath this tablet on a piece of diamond-shaped marble is cut the name "Gustav Holst." Here the ashes of the lamented modern English composer were deposited after his death in 1934, as near as possible to the memorial to his great idol of the Golden Age.

Towards the end of the summer, after a long trek across Central Europe, with visits to the musical festivals at Bayreuth, Munich, and Salzburg, I attended the most famous of all the English festivals—the Three Choirs Festival, held this year at Hereford. This festival rotates between the three neighboring Cathedral cities of Gloucester, Worcester, and Hereford. During this week of music-making one has the great privilege of hearing many large scale works, as well as smaller ones, presented as they could probably be presented nowhere else.

The Three Choirs Festival was founded in 1724 and the meeting at Hereford this year was the 216th, so it has a long and honorable tradition to which it must live up. Many of the most important choral works of English composers from that day to this have been written especially for this festival. But the selection is by no means limited to native works, and compositions for orchestra and smaller instrumental ensembles as well as the solo voice are always included. Covering several bays at the west end of the nave, the platform and tiers of seats to accommodate the chorus and orchestra rise upward as far as the ledge of the great west window. This leaves the choir and east end of the Cathedral entirely free for the daily services, which form such an important part of the festival. The three Cathedral choirs combine to sing these services, but the mixed choral societies of the three cities, together with the choirs, form the chorus for the concerts. The entire London Symphony Orchestra and the best soloists to be obtained are imported for the week. Usually, living composers conduct their own works. Dr. Percy C. Hull, organist of Hereford Cathedral, bore the brunt of the conducting, and a fine and virile conductor he proved to be. Dr. George Dyson conducted his oratorio *Nebuchadnezzar*, new to the festival last year and repeated this year, as well as

his new *Prelude, Fantasy and Chaconne*, for violoncello and orchestra. Dr. Vaughan Williams conducted his two new *Hymn Tune Preludes*, his *Suite for Viola and Orchestra*, as well as two songs from his opera, *Hugh the Drover*, and a section of his magnificent *Sea Symphony*, the scores of which he kindly autographed for me. Mr. W. K. Stanton conducted his striking new motet for double chorus, *The Spacious Firmament.*

For a long time the name of Sir Edward Elgar has been especially and intimately associated with these festivals, and he always conducted his own works here when he was alive. At this, the first festival held since his death, there must have been some trepidation felt in producing his oratorios, *The Apostles* and *The Dream of Gerontius*, without the guiding hand of their creator. But they were sung with great finish and an evident degree of reverence. However, the height of the festival was reached in the rendition of Sir Charles Stanford's superb *Stabat Mater*, preceded by the same composer's elegy, *Farewell*, from the *Songs of the Fleet*, sung by Keith Falkner and chorus in memory of that fine singer and admirable character, H. Plunket Greene, who had died a short time before.

Space precludes a more detailed description of the festival. The town puts on gala attire. Lavish hospitality is dispensed. There are official receptions, teas and luncheons, to which guests are bidden between the services and concerts, which in themselves keep the visitor busy day and night. One rubs elbows with celebrities and is not shocked when he finds himself sitting directly across the aisle from Mr. Bernard Shaw, or engaged in conversation with Dr. Vaughan Williams, or squeezing through a doorway with the portly Sir Granville Bantock, or nonchalantly sharing a score with the young Mr. Herbert Howells.

My last day in England I spent in a most delightful way at St. Nicolas College. I attended Matins and Evensong in the College Chapel, as well as a choir rehearsal, and heard Canon Fellowes lecture twice on Tudor music. Dr. Nicholson very kindly invited me to sit beside Canon Fellowes at luncheon, and the three of us had a walk through the college woods in the afternoon. So I end as I began, with Dr. Nicholson, who held out to me the hope that he might visit us again next year when the Coronation festivities are over. Both as guest and as host he is charming and delightful. In spite of his genuine humility and innate modesty, he is perhaps the greatest figure in Church music in the English-speaking world today. Only he could organize and direct the vast forces which could sponsor and carry out such a gigantic undertaking as the Crystal Palace Festival, and the sweeping movement which is doing so much to revitalize the music of the Anglican Communion throughout the world.

Rhythm in Hymn Tunes

By Harold W. Gilbert

If a musician were asked to name the quality of primary importance in music, he would probably name rhythm. We have grown accustomed to hearing it said that music without rhythm is lifeless. Generally speaking, this is true. The more definite the rhythm, the more stimulating the music. But long ago it was discovered by composers of Church music that definition of rhythm could be highly objectionable. During the period often called the "Golden Age" of Church music, about the 16th century, Church music was deliberately shorn of every semblance of rhythmic pulsation. Palestrina and the other composers of that period contrived to write their Church music with such an interweaving of independent melodies that the listener was unconscious of any rhythmic beat. They believed that rhythm could not be dissociated from bodily motions, and hence must inevitably suggest secular ideas. Whether or not we entirely agree with those men, we are compelled to admit that their music has a devotional quality that has never since been equalled.

But in these days we live in a world that demands rhythm—and what rhythm! The radio, the dinner and dance orchestra, the torch singer, the crooner, and many other curious inventions of the age, all seek to enrich our lives with rhythmic offerings that sharpen our wits and amaze our ears. No wonder, then, that when we go to Church we expect the same sort of ceaseless pulsation, howbeit polished off and somewhat suppressed to meet the demands of Churchly propriety. There may be some who welcome retreat from all the racket of morning, noon and night throughout the week. But the evident satisfaction displayed by the majority upon hearing the choir sing some musical titbit with jittery dotted notes sprinkled throughout, betrays a taste that has fallen victim to the daily contamination of syncopation *ad nauseam.*

We hear the frequent criticism that the hymns are played and sung too slowly, and not with sufficient life. That is a convenient expression, but just what is meant by it? The critic probably wants to say that the hymns are not sung with sufficient pulsation. The actual tempo could hardly be the trouble, unless the organist completely misunderstands the nature of the tune he is playing. But tempo deserves a discussion in its own right, and must be reserved for a later paper.

What can rhythm do to create interest in congregational hymn-singing? We must concede that the ideals that were sought for by 16th century composers were applicable only to the performance of trained choirs. Congregational singing cannot be developed along that line, and any effort in that direction would surely prove futile. A large body of untrained singers need the steadying influence of strong rhythm, or they will not keep together nor derive any inspiration from their experience. The important thing is not whether there should be rhythm, but *what kind of rhythm* there should be.

The hymn tunes in The Hymnal are in many cases improvements upon those of the old hymnal—the hymnal in use before 1916. Those readers whose memories can take them back to those "good old days" wil recall with what fervor we used to sing "Work for the Night Is Coming," to the tune by Lowell Mason. They will also recollect the jazzy refrain to "Oft in Danger, Oft in Woe," when sung to the Edwards tune. These and many other unworthy tunes were omitted when the New Hymnal was compiled. But unfortunately some very inferior tunes were retained.

The simplest hymn-tune rhythm is one in which all successive notes are of equal length. This is also the rhythm that wears best. With due allowance made for catching the breath at the ends of lines, this rhythm has been used in such fine tunes as "St. Ann's" (O God Our Help in Ages Past), "St. Peter" (O Help Us Lord, Each Hour of Need), and many others. The farther a composer ventures from this simple formula the greater does the risk become that his tune will not bear much repetition. Notice how slightly different from this simple scheme is the rhythm of the tune "Aurelia" (The Church's One Foundation), or of "Moscow" (Come, Thou Almighty King).

The real danger point is reached when a composer chooses some short phrase that is rhythmically colorful, and repeats exactly the same formula, over and over, throughout the tune. To see how objectionable that may become, refer to "Galilee" (Jesus Calls Us, O'er the Tumult), "Martyn" (Jesus, Lover of My Soul), "Watchman" (Watchman, Tell Us of the Night), "Margaret" (Thou Didst Leave Thy Throne and Thy Kingly Crown).

On the other hand, *irregular rhythm* may be fascinating. "St. Dunstan's"

(*Continued on Page 152*)

Jervaulx, the Abbey with a Soul

By the Rev. Francis C. Hartshorne

In a beautiful sonnet called "Monica's Last Prayer," Matthew Arnold describes the mother of St. Augustine dying far from home, and her son lamenting that she could not be buried at home, and her replying:

"Care not for that, and lay me where I fall!
Everywhere heard will be the judgment call;
But at God's Altar, oh! remember me."

And then the poet goes on to observe:

"Creeds pass, rites change, no Altar standeth whole,"

and ends by exhorting us to keep her memory by this:

"Life in God, and union there!"

"No Altar standeth whole." That might well be the reflection of anyone visiting English Abbeys. For, so far as the writer has observed or been able to learn from inquiries, with one exception, all Altars have disappeared from all the Abbeys, although many of the Abbeys originally had many Altars; for every Monk who was also a Priest was supposed to celebrate Mass daily, and that required quite a number of Altars, either in bays along the side aisles, or along the east wall of a long transept behind the main Altar, as at Durham and Fountains. Often the platforms of the main and other Altars remain, and not seldom the credences in the walls adjoining, but of the Altars themselves, nothing whatever. Probably the explanation is that Altar slabs were in demand for door lintels, bridges over small streams or ditches, etc., and they, and the stones composing the Altars, could very easily be carried off, whereas to get the stones in high walls and arches required difficult and dangerous wrecking operations. But at any rate they are gone. And one does not realize what a difference the absence of any Altar makes in one's feelings unless or until one visits the one Abbey in which there is an Altar.

Of the three Abbeys within thirty miles of York, which were mentioned in a previous article as perhaps the most beautiful in England, Rivaulz, Fountains and Jervaulx, the latter is the least visited, partly because it is not near any town, and also because there is so little of the original structures remaining. One drives (along the left side of the road, of course!) watching carefully for a small sign on the right, "Jervaulx Abbey." There one stops and knocks at the door of a cottage on the opposite side of the road and obtains a huge key and is told to enter the gate across the road and follow the path to another gate which the key will unlock. One walks across a pasture, past sheep which pay absolutely no attention to transatlantic visitors, and finds the second small gate in a clump of shrubbery, inserts and turns the large key, and passes through the shrubbery, and, behold! not the ruins of an Abbey but more properly the *grave* of an Abbey! For of the large Church that evidently once stood in that spot there is hardly left one stone upon another, not a column two feet above the ground, not a wall five feet high! Only the bases of columns and walls remain, as if the Abbey had been buried and the stones that remain were its tombstones! This "sinking without a trace" of all the beauty that was once there imparts an

The Soul of the Abbey.

air of sadness and tragedy to this Abbey for, like a noble family that has ceased to exist because the last member of it died without leaving heirs, Jervaulx is without anything from which one might learn the character of its architecture or which would enable the imagination to reconstruct it. Perhaps it is this air of tragedy that explains H. V. Morton's saying: "There is something about Jervaulx that makes one want to get down upon his knees." But I think there is something else that has more to do with bringing about that feeling.

Walking meditatively eastward along what was once the North Aisle the writer suddenly saw on the east wall of the north transept, what? An Altar! It was a very simple Altar, built of smoothed but unornamented stones and with a covering slab of one piece of stone, possibly seven feet long and two and one-half feet wide. But what a difference its presence made in one's feeling! Other Abbeys, however beautiful their architecture, are but skeletons, and it requires quite an effort of the imagination to clothe them with flesh of windows and ceilings, etc., and with appropriate furnishings for a heart. But here was an Abbey with a soul! For to a Priest, what did that Altar mean? It said to him that before that Altar, and upon the very pavement in front of it, every morning, year in and year out for some four hundred years, one or more Priests had stood, offering upon that slab, suitably decked with fair linen, the Holy Sacrament of the Body and Blood of Christ. He felt somewhat as Moses must have when he heard the words, "Put off thy shoes from off thy feet, for the ground whereon thou standest is holy." And Jervaulx will always be to him the one Abbey that still has its soul, even if for some four hundred years no Priest has celebrated at that Altar.

And as he stood contemplatively before it, a question came into his mind. It is the custom for stone Altar slabs, or "mensas," as they are called, to be inscribed with small crosses, resembling the Maltese Cross, one at each corner, and one in the center, equally distant from each end and each side. The thought came to him, "How old is that custom? Did they follow it in the days when this Altar was made, possibly nearly eight hundred years ago?" So he stepped forward and looked and found to his great interest, and also to his considerable surprise, that there were indeed five such Crosses as are still used, but the center one was not in the center from back to front, but about four inches from the front. And at once it struck him how much more appropriate was such a position than in the center, as is now the custom, for a few inches in from the front is just where the Paten with the Consecrated Host is placed. Just as the embroidered Cross in the Corporal is properly placed there.

A few days later the writer was at Durham, originally an Abbey, and in the lovely Galilee Chapel at the west end there is an Altar of about the same period as that at Jervaulx, and he became curious to know how the middle Cross was located on it, and, while no one was looking, he managed to raise the cover a little and there was the Cross about four inches in from the front, just as at Jervaulx.

Well, then, why did the Cross ever get moved away from this eminently appropriate position, to its present place in the exact center of the slab? This question continued to puzzle the writer until, a few days later at Melrose (perhaps the least beautiful of the Abbeys) an English Clergyman suggested what is probably the explanation.

On the Continent, Altars seem to have been almost always of stone, and

the custom of inscribing Crosses upon them can be traced back to the sixth century. While some have five Crosses, the earlier ones have only one or two near the front of the slab, which seems to indicate that the custom arose from the appropriateness of marking in that way the particular spot upon which the Host would rest, the corner Crosses being a later addition, and intended to indicate that the whole stone top of the Altar was set apart for a sacred use. In England the early Altars were mostly of wood, but in 1076 the Council of Winchester ordered all Altars to be made of stone. All Altars were supposed to be consecrated, and the Crosses cut on the slabs were indications of their having been consecrated.

But there was another requirement in connection with consecration and that is that the Altar must contain "relics." A "relic" is defined as an object supposed to have been connected with Christ, or with the Virgin Mary, or with some saint or martyr, and therefore worthy of religious veneration. Travelers in Europe, and especially in Italy, are familiar with the manner in which custodians of ancient Churches and shrines call attention to the relics of which they are proud. One such pointed to a small skull, and solemnly announced that it was that of St. John the Baptist. "But," objected a tourist, "it's the skull of a child!" "Of course," answered the guide, imperturbably, "it is his skull when he was a boy." In the Middle Ages the demand for relics became enormous, and the business of supplying it became a flourishing industry, as is the business of manufacturing "antiques" today. The almost incredible credulity of the people of those days may be illustrated by a partial list of the supposed relics deposited in a certain Altar when it was consecrated in 1214: Parts of the vesture and robe of our Lord; part of the vestments of the Virgin; bones of St. John Baptist and of St. Paul and St. Peter; some of the blood of St. Stephen; bones of nine named Saints and of the Holy Innocents; and of ten named Virgin Saints. Another list contained parts of the manger and cradle of Christ, and parts of the stone upon which He stood when speaking to the people in the temple.

In England it became the general custom to place these necessary relics in a space provided in the building of the solid portion of the Altar under the slab, and then sealing them in. In the picture of the Altar at Jervaulx may be seen a hole in the center just under the slab. That hole is where the relics reposed when the Altar was in use, and doubtless had a stone in front of it which, at the time of the destruction of the Church, or soon thereafter, was removed and the relics taken away. This custom of incasing the relics in the masonry of the supporting part of the Altars was the reason why, under Cromwell, some Altars in Churches throughout England were almost all demolished. Under Henry VIII the Abbeys were destroyed, but the Cathedrals and Parish Churches were left untouched, partly because they belonged to the English people, whereas the Abbeys and their extensive lands were the property of the great Orders, the head officers of which were foreigners and resided on the Continent. But the Cathedrals and Parish Churches experienced their Purgatory under the Lord Protector, who sent his vandal bands not only to destroy as much as possible of the beauty in those buildings, and also, as he said, not to leave a Crusader's monument in England with a nose on his face, but especially to tear open the Altars and remove from them the fake relics which were the occasion of superstitious reverence, and to replace the stone Altars with wooden tables.

But relics were not always placed in the masonry of the Altars. My English Clergyman acquaintance told me that he had seen an old Altar slab in which, just a few inches in from the front, there had been cut a receptacle, evidently for the purpose of holding the relics; and I have since learned that this custom grew up at an age subsequent to that to which the Altar at Jervaulx belongs. The relics were placed in the receptacle in the Altar slab and then covered over in some permanent way. If the cover were sufficiently thick to make possible inscribing a Cross upon it, that was done; but if, as must often have been the case, that could not be done, there was nothing to do but to move the Cross further away from the front and to its present customary position in the exact center between back and front.

After the destruction of stone Altars throughout England it was not for some time, and then only gradually, that such Altars were restored, and, instead of following the earlier custom of having the middle Cross on the slab only a few inches in from the front, they must have copied the slabs in which a receptacle for the relic had caused the Cross to be pushed back to the center. At any rate the curious fact is that today we no longer have receptacles for relics, but continue to have the middle Cross displaced from its original and only proper place, and put where it means nothing. Under the Paten it would mean much.

The Altar at Jervaulx is an epitome of the history of the Church of England during the past seven or eight hundred years. A woman once said, challengingly, to a Clergyman, "Where was your English Church before Henry the Eighth?" "Madam," said he, "did you wash your face this morning?" "Certainly." "Well, then, *where was your face before you washed it*?" The empty relic receptacle in the Altar at Jervaulx symbolizes the washing which the Church of England received at the Reformation and break with Rome, when there were taken from it so many superstitions, "fond things" and "cunningly devised fables," which had been foisted upon it during the centuries of foreign dominance. And as the Altar, though exposed to rain and snow, heat and cold for nigh on four hundred years, still stands sturdily, so has stood and so stands the Church of England. And though, in recent times,

"with a scornful wonder
Men see her sore oppressed,"

as when he who should have been the Defender of her Faith has given great occasion to her enemies to blaspheme, the Church has not faltered, but has stood as stood Nathan before King David, or as St. John Baptist before another king who, with the glamour of position and wealth, had won for himself his brother's wife.

And the Altar, though all unused these many years, stands, as does every Christian Altar, for the greatest fact in all history, the Sacrifice upon the Cross, that they which live should not thenceforth live unto themselves but unto Him which died for them and rose again. And it also stands for belief in the Communion of the Saints, for it is at God's Altar that we remember them.

And so we turned away from what Morton calls the ghost of the former Church, and murmuring, as we thought of the mitred abbots and knighted benefactors whose bones lie buried there, "*Requiescant in pace*," and, unlocking and locking the small gate with the big key, took our way across the pasture, with the unnoticing sheep, "nourishing a blind life within the brain" (as Tennyson describes them) and producing wool and mutton chops for good old John Bull that he may be able to continue to "muddle through" all crises, we returned to our faithful car, thinking, with satisfaction, Matthew Arnold was right: "Creeds change and rites do fail; but, one Altar, that of the Christian Faith, standeth whole."

To Him our weakness clings
Through tribulation sore,
And seeks the covert of His wings
Till all be o'er.

And when we've run the race,
And fought the faithful fight,
We then shall see Him face to face,
With saints in light.

—M. B.

St. John the Evangelist, Lansdowne, Marks 55th Anniversary

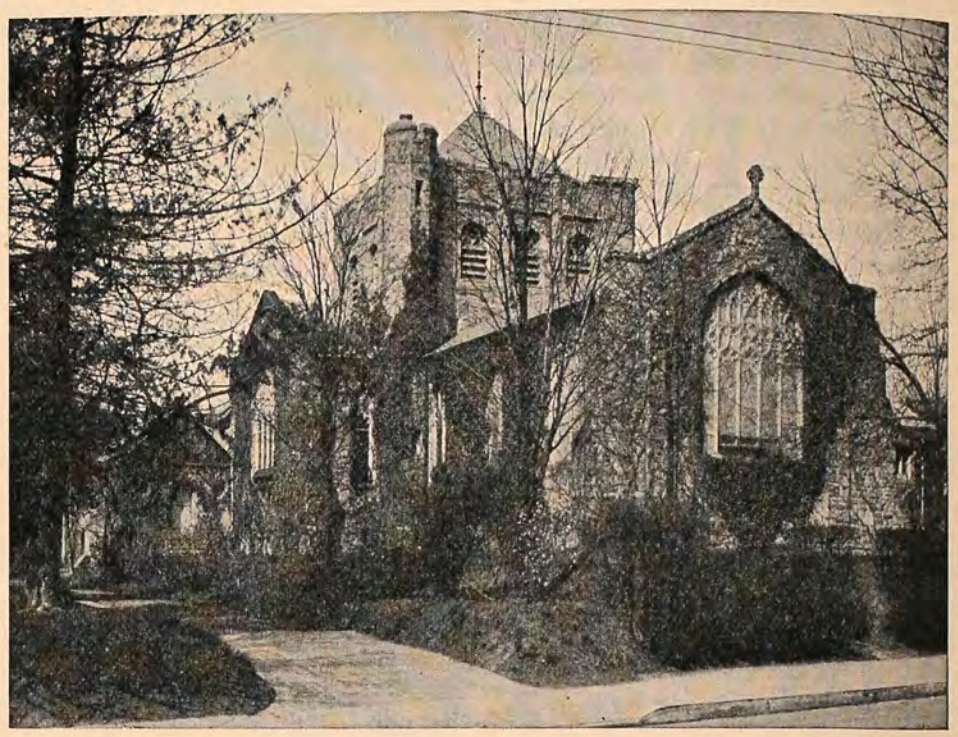
As THE CHURCH NEWS was going to press, the Church of St. John the Evangelist, Lansdowne, was preparing to mark the Fifty-fifth Anniversary of its foundation at special commemorative services on St. John the Evangelist's Day, Sunday, December 27th, to be followed by a Parish Reception on Tuesday evening, December 29th.

The Rector, the Rev. Dr. Charles E. Tuke, who came to St. John's on March 1st, 1922, preached the Anniversary Sermon on Sunday. Bishop Taitt was one of the speakers at the Parish Reception, and also the Very Rev. Charles W. Shreiner, Dean of the Convocation. Addresses were also made by two former Rectors, the Rev. Dr. Lyman P. Powell, of Mountain Lake, N. J.; and the Rev. Dr. Croswell McBee, Rector of Historic Old St. David's Church, Radnor. In addition to a number of the Clergy of the Diocese present at the Reception, the community of Lansdowne was represented by the ministers of other religious bodies.

In connection with the Anniversary, "A Book of Remembrance," most beautifully printed and illustrated, containing a history of the church from its earliest beginnings, was distributed to the congregation. The book was prepared by Dr. Tuke personally, and in its pages Dr. Tuke presented a most interesting and detailed review of the progress of the church from the time it was founded to the present day.

St. John's, Lansdowne, began its life in a way suggestive of the early Christian Church. It was in an "Upper Room" in 1881 in the old Mansion House of Fernwood. Services were conducted and a Sunday School carried on to such good purposes that a great step was taken in 1888 in the erection of a Chapel at Baltimore and Union Avenues. Early records show that the work was founded by the Rev. N. F. Robinson. He was succeeded in 1888 by the Rev. R. F. Innes, who was Missionary in Charge until 1888. When the cornerstone of the new Chapel was laid on June 19, 1888, by the late Bishop Whitaker, the Rev. E. Gaines Nock was Missionary in Charge. He served until 1892, when he was succeeded by the Rev. Charles H. d'Garmo, who was in charge until 1896.

The Rev. William T. Manning, now Bishop of New York, was elected Rector in 1896. Under his leadership ground was purchased for the present church building at Baltimore and Lansdowne Avenues. On April 30, 1897, the Mission was organized as a parish. Dr. Manning was succeeded in 1898 by Dr. Powell. With a marvelous capacity for sustained effort, the outstanding event of his rectorship was the building of the church. With the help of a generous contribution from the late Henry C. Statzell and by the gifts and labors of the members, the funds were provided by which the new church was made possible. In the records of the parish, Dr. Powell's rectorship is viewed as the building period. In 1904 Dr. McBee began his rectorship, which continued until



he was called to Old St. David's. Dr. McBee's rectorship is viewed as a period of Missionary Enterprise. He was directly responsible for the founding the Mission of the Incarnation at Drexel Hill, now a parish, and supervised the work there. The memorial windows in the Nave of St. John's were dedicated during his rectorship; in 1914 the new bell was set in place in the tower, and in 1915 the present rectory was purchased. Under his leadership an indebtedness of $10,000 on the church was paid off, making possible the consecration of the church by Bishop Rhinelander, December 1st, 1918. Also, for some years after the founding of the present St. Giles at Stonehurst, Dr. McBee supervised that work.

With the coming of Dr. Tuke, one of the first forward steps taken was the action in 1924 declaring all pews free. Also one of the first steps undertaken by Dr. Tuke was the raising of $32,000 for the first unit of the new Parish House, which was erected in 1924. As an entrance to the new Parish House is the beautiful Lych Gate, presented to the church by Mr. Alexander Wilson, Jr., as a tribute to Dr. Powell. A residence adjoining the church property was purchased in June, 1929, with plans for future expansion in mind.

During the past fourteen years the communicant list has increased from 400 to 1,000, and the annual receipts for all purposes have been nearly tripled. The Church School enrollment has grown to over 400. St. John's is also known for its unusually strong parochial organizations and for its organized Junior Church, under the direction of Mr. Freas B. Snyder.

Some months ago the Rector, Wardens and Vestry decided upon plans to reduce a mortgage indebtedness of $31,000, incurred by the acquisition of additional property. During the Anniversary period a committee, of which Mr. Karl Collings, Rector's Warden, is Chairman, is now at work. Under Mr. Collings' direction, twenty Captains have already secured cash and pledges amounting to $18,000. The committee is still at work, and Mr. Collings is hopeful that the $18,000 total will be substantially increased within the near future.

CLERGY CHANGES

The Rev. Alfred C. Arnold, assistant to the Rev. Dr. Leicester C. Lewis at St. Martin-in-the-Fields, Chestnut Hill, has accepted a call to the rectorship of Grace Church, White Plains, N. Y., in the Diocese of New York. Mr. Arnold assumes his new charge January 1st.

The Rev. William P. S. Lander, Rector of the Church of The Good Shepherd, Rosemont, announces the appointment of the Rev. William C. Taylor, Jr., as assistant. Mr. Taylor, who is a native of Pennsylvania, entered the ministry from Christ Church, Media. For a short time he served at St. Philip's Chapel, New Hope, and then went to St. John's Church, Homestead, Florida. The new assistant succeeds at Rosemont the Rev. Harvey D. Butterfield, recently called to the rectorship of Christ Church, Media.

A NEW ERA OF CATHEDRAL BUILDING UNDER WAY, SAYS GEOGRAPHIC SOC. BULLETIN

"Paralleling the Cathedral building of the Middle Ages, a new era of Cathedral building is under way in many parts of the world," says a recent Bulletin of the National Geographic Society. Mention is made in the Bulletin of the Cathedral Church of Christ in this Diocese and in view of this THE CHURCH NEWS feels the statements made in the Geographic Society's Bulletin may be of interest to those who may not have read it previously.

In calling attention to new age of Cathedral building the Bulletin states: "Architects are poring over blue prints, cranes are lifting huge blocks of stone into position, and artisans are busy chiseling out statues and delicate stone tracery as new temples raise their pinnacles skyward."

The Bulletin goes on to state that New York's Cathedral of St. John the Divine will be, when completed, the third largest Church in the world, having a seating capacity of 10,000 and able to accommodate 40,000 people standing. Only St. Peter's in Rome exceeds St. John's in exterior length, St. John's being 601 feet and St. Peter's 718 feet long.

The Washington Cathedral, officially named the Cathedral Church of St. Peter and St. Paul, on Mt. St. Alban's, will be 534 feet long and will rise 262 feet in height. Buried in this Cathedral lie the remains of President Wilson, Admiral Dewey, Bishop Claggett, the first Bishop to be consecrated in the United States; Bishops Slattery and Harding, first and second Bishops of the Diocese of Washington, and other well-known people.

The Cathedral Church of Christ in Philadelphia, built in free Gothic style, the Bulletin notes, will be, when completed, 460 feet long, and will have a tower 220 feet high.

In Baltimore, says the Bulletin, two new Cathedrals are planned for building in the near future, the Roman Catholic Cathedral of the Assumption and the Episcopal Cathedral of The Incarnation. The Roman Catholic Cathedral will have a nave seating 2,500 people, and with its twin towers flanking the main entrance, will recall Notre Dame de Paris. The Cathedral of The Incarnation, which at present is only represented by the Pro-Cathedral, will seat about 3,000 and will be 330 feet long and 400 feet high at the spire.

Grace Cathedral, in San Francisco, will be the largest west of the Mississippi. Other Cathedrals planned or in process of building in the United States are: St. Philip's in Atlanta, Ga.; Trinity in Trenton, N. J.; St. Mark's in Seattle, and St. John the Evangelist in Spokane, Wash.

The largest Cathedral in England has been opened at Liverpool, larger than any of those built in Great Britain during the Middle Ages, it is declared. At Guilford, England, and at Victoria, B. C., Cathedrals are building or built. Christ Church, the Cathedral at Victoria, was completed in 1932 and is 305 feet long and 185 feet high. Several new Cathedrals were recently completed in Africa.

The majority of new Cathedrals, it is stated, are produced by the Anglican Communion.

LAYMEN'S UNION ARRANGES LECTURE COURSE ON MONDAY NIGHTS DURING JANUARY

Beginning Monday night, January 4th, and continuing on succeeding Monday nights up to and including January 25th, a course of four public lectures on "The Religious Life" will be given in St. Clement's Church, 20th and Cherry Streets, under the auspices of The Yarnall Library of Theology Foundation and the Laymen's Union for the Maintenance and Defense of Catholic Principles.

The subjects and the lecturers for each of the nights follow:

January 4th: "The Foundation of Monasticism" (Its History Prior to the Reformation); the Rev. Father Joseph, O. S. F., Superior of the Order of St. Francis, Mt. Sinai, Long Island.

January 11th: "The Religious Life and the Oxford Movement," Rev. Spence Burton, Superior of the Society of St. John the Evangelist, Cambridge, Mass.

January 18th: "The Religious Life and Missionary Work," the Rev. Alan G. Whittemore, Superior of the Order of the Holy Cross, West Park, N. Y.

January 25th: "The Religious Life for Laymen," Brother Grovenour Hance, member of the Brotherhood of St. Barnabas, Gibsonia, Pa.

All lectures begin at 8.15 P. M. and will be preceded each night by an Organ Recital at 7.45 P. M. No tickets of admission required.

KNIGHTS OF ST. JOHN

Election of officers of the Diocesan Council of the Knights of St. John, it was announced, resulted as follows: Diocesan Director, J. H. Pazarian, St. Bartholomew's, Lehigh Avenue; Vice Commander, Milton K. Mitchell, All Saints, South Philadelphia; Secretary, Charles Bauer, Christ Church, Franklinville; Treasurer, Theodore Petti, St. Simeon's, Lehigh Avenue; Degree Commander, W. H. Lenhard, Incarnation, Drexel Hill; Chaplain, Rev. Dr. Francis M. Wetherill. Richard E. Woodward, of St. Bartholomew's, Lehigh Avenue, presented a program for boys from ten to fourteen years of age, known as the "Squires." Young men eighteen years and older are designated Noble Knights. The program for the latter was also outlined. Announcement was made that copies of the Knights Manual may be obtained by addressing the national headquarters, 3012 West Coulter Street, Germantown, Philadelphia.

BP. WHITAKER MEMORIAL CHAPEL IS DEDICATED AT SILVER CITY, NEVADA

In the November issue of THE CHURCH NEWS note was made of the gift to the Diocese of Pennsylvania by Bishop Jenkins of Nevada of parts of the old house of the late Bishop Whitaker at Virginia City, Nevada, occupied by him during the 17 years of his Episcopate as the First Bishop of that Missionary District. In forwarding his gift Bishop Jenkins said the remaining portion of the old house would be incorporated in the Bishop Whitaker Memorial Chapel then being completed at Silver City.

Word has now come that this new Chapel has been formally opened and dedicated as the Bishop Whitaker Memorial Chapel. In the congregation gathered for the dedication at Silver City were a number of older Church people who had been baptized and confirmed by Bishop Whitaker. The Chapel is built of 60-year-old lumber from the home of Bishop Whitaker in Virginia City. The choir from St. Peter's Church, Carson City, together with a group of parishioners from Carson City and Reno, participated in the dedication service, which was led by Bishop Jenkins and the Rev. Arthur S. Kean, Vicar of the Chapel.

The Memorial Chapel succeeds the building formerly known as Grace Church. The latter building had twice blown down from the force of strong mountain winds, although the building had been anchored down with heavy cables. The third building was burned to the ground in the fire which destroyed Silver City 18 months ago.

At its December meeting the National Council accepted, with deep appreciation of his long service, the resignation of the Rev. Dr. William H. Milton, of Wilmington, N. C., a member of the Council and of the Board of Missions since 1913. In his place the Council elected the Rev. Dr. E. P. Dandridge, of Nashville, Tenn.

The Woman's Auxiliary Department

Edited by DOROTHY SIBLEY HOPKINS

Not in Budget Quota!
The Indian's Hope

By GERTRUDE H. WOODWARD

It is impossible to give back to the American Indian what our ancestors, either peacefully or by force, took from him. You know in part the tragic history of good lands taken and bad lands given in exchange, the broken treaties and the endless disappointments, the constantly changing plans, the destroyed morale. Because our Nation has given the Indian such a raw deal for three centuries, the Indian's Hope Committee has tried for over sixty years in some way to redeem these past iniquities.

We *can* do something to relieve this unhappy plight. Bishop Hare and his successors, Bishop Burleson and Bishop Roberts, have taught the Indians of South Dakota to be devout Christians, their annual Convocation is a thrilling event. Late last August, after a desperately dry summer, eleven hundred Indians living in the "Dust Bowl" assembled where there was not a green thing nor a drop of water—and this convention, which seemed so destitute, gave three thousand dollars for the work of the National Council of our Church. Bishop Roberts was utterly amazed by this gift and by the supreme courage and loyalty of these desperately poor Indians. These Christian people are the result of the devotion and leadership of our great Bishops and their fellow workers.

The National Government has recently made the religious teaching of the Indian much more difficult because it is doing away as much as possible with the Indian Government Boarding School and having the children live in their own, often wretched, homes and attend day schools, where religion cannot be taught.

In the boarding schools it was possible to teach groups of children what a Christian "ought to know and believe for his soul's (and body's) health"; now the instruction has to be taken to the children in their scattered homes.

This some Church Army Women try to do but it requires many more workers now, and there were never enough.

The Indian's Hope Committee has been paying $700 a year to keep a Church Army woman in this field. Before hearing Bishop Roberts it was suggested that we cut off this "special," but when we learned of the desperate need for these Church Army Women to teach in the homes and to try to make these homes more homelike, to gather the scattered people into little community houses which help all the family to a better life, we felt this work must go on. Sister Horner, of Pine Ridge, South Dakota, has told many of us of her gathering the people in blinding snows to these bright spots on the plains. The Indians gather together for instruction and enjoyment, for Indians laugh merrily and show their joy, but hide their grief.

Some of the Young Indian Friends of the Church.

Our $700 goes to support Sister Elsie Isaacs, of the Church Army, at Fort Thompson, South Dakota. She has gone there recently to carry on the work begun by Sister Horner, who has gone to Pine Ridge, a still harder field.

Another "special" is for the fuel of Dr. Grafton Burke's hospital—the Hudson Stuck Memorial, at Fort Yukon. There is no appropriation from the National Council for heating this hospital in the Arctic Circle. There are many and great needs at this hospital, but without heat the work would have to end, so the Indian's Hope Committee has promised $700 of the $2,000 needed for fuel. It is for this that we are giving our "mile of pennies," but much more is still needed.

A third "special" is for the upkeep of the nurse's car at Ethete, Wyoming. Our Church School there is in the Wind River Indian Reservation, and is so modern and well built and well conducted that the National Government has shown its approval by placing there a nurse for the reservation. It pays her salary but not the running expenses of the car. We have promised $300 towards the upkeep of the car, which carries the nurse over the terrible "gumbo" roads on her errands of mercy throughout the reservation where the Indians have their homes.

Please ponder over these three "specials" and think what it would mean to cut any of them out. Shall the Church Army worker be withdrawn from bringing our Church's way of life to the Indians, from whom so much has been taken, or shall Dr. Burke's hospital remain unheated, or shall the nurse on the Wind River reservation have to stay at Ethete when there is suffering to be relieved just a few miles away, but she unable to go to help the sufferer?

The delegates attending the Indian's Hope meetings bring from their Parishes money which is to count on their Parish quota, so it cannot be applied to these "specials." Will you who read this please consider whether some donations cannot be designated as "specials" from your Parish, and will others, not giving through the Woman's Auxiliary, send something for these Indians to the Church House, 202 South 19th Street, marked for Mrs. Jenne, Treasurer of the Indian's Hope Committee?

AN INVITATION

Members of the Woman's Auxiliary and their friends are invited to be the guests of the Church Training School, 708 Spruce Street, Philadelphia, on Epiphany, Wednesday, January 6th, from 3 to 5 o'clock. It will mark the 47th anniversary of the formal opening

of the School which was established by Bishop Whitaker, Miss Mary Coles and others of the Diocese, for the purpose of training women for Church work.

Do come and get acquainted with the School and meet the girls who are studying for work in the Church.

THOSE LITTLE BLUE BOXES

One day Mrs. John E. Hill, President of the Woman's Auxiliary, was being driven up Pike's Peak. The driver of the car brought up the subject of the little Blue Boxes of the United Thank Offering. Mrs. Hill inquired how he knew so much about them. "Oh, I know a lot about them," was his response. "My wife has one. We use it all the time. After every trip I take up Pike's Peak I always drop something in the little box. And," he added, "after some of those trips I really do have reason to be thankful."

CHURCH MISSION OF HELP HAS CHRISTMAS SERVICES FOR HUNDREDS OF GIRLS

Throughout the eighteen Dioceses in which the Church Mission of Help is ministering there were Christmas celebrations last month for the underprivileged girls. Some had Candle-Light Services followed by Dinners; some a service with a party following, but all were impressed by the fact that it was the Birthday of our Lord, and that even the poorest of our guests were rich in the possession of His Love.

We in the Diocese of Pennsylvania at 2139 Locust Street began our celebration with a service in our newly equipped Chapel. Then the girls gathered around the Christmas tree and sang carols while the fires in the grates burned brightly. The members of the Board distributed a gift to every girl and to the children a toy was given. Ice cream and cake were served by the girls, who had met their responsibilities in life and who were showing their gratitude to us.

Upwards of 100 girls dropped in during the day; girls who had married and who had gone to other cities to live; girls who are now employed as stenographers and hair-dressers (educated by the C. M. H.); girls who are still carrying heavy responsibilities and girls who had turned to the C. M. H. as the only friend they had.

It was a happy day. At the end we were tired and weary, and the house looked like it had a party. The guests bade us farewell with happy smiles—laden with their gifts—and we felt we had laid up treasures for the Church Mission of Help in the rebuilding of new lives.

CECIL G. MOGRIDGE.

Mary Coles Memorial Chapel, Gift of Penna. Women, Consecrated Dec. 13th, in St. Luke's Hospital, Tokyo

Members of the Woman's Auxiliary of the Diocese of Pennsylvania will be especially interested in receipt of a letter from Dr. John W. Wood, Executive Secretary of the National Council Department of Foreign Missions, announcing the Chapel in the new St. Luke's Hospital, Tokyo, was consecrated on Sunday, December 13th.

This Chapel, it will be recalled, was made possible by the gifts of women of Pennsylvania as a memorial to the late Miss Mary Coles, who died in October, 1920, and its erection was largely due to the efforts of the Woman's Auxiliary in this Diocese and the members of the Tuesday Bible Class, which was founded by Miss Coles more than a half century ago and of which she had been the teacher almost up to the time of her death.

It may be recalled also that it was Miss Coles who, in the spring of 1913, arranged for the first public meeting at which was inaugurated the idea of creating a great and modern medical center in Tokyo under the Church auspices. Up to that time St. Luke's Hospital, while doing an effective work, was seriously handicapped by not having better and more modern buildings. It was through Miss Coles that this meeting, which was held in Witherspoon Hall, was able to hear the late Dr. R. B. Teusler, founder of the hospital, who had left a comfortable practice at his home in Virginia and had given his life to serve as a medical missionary in Japan. Further meetings followed this initial one arranged by Miss Coles in Philadelphia, and the building of St. Luke's as a modern medical center and one of the Church's outstanding missionary service to the Japanese was under way when the great earthquake of 1923 wreaked its damage to Tokio and St. Luke's was virtually destroyed.

It was immediately following the cabled news of this disaster that the Woman's Auxiliary in this Diocese, within less than a day after the news was flashed, arose and led the whole Church in pledging $25,000 towards the reconstruction. In the nation-wide Japanese Emergency Campaign that was launched, the Woman's Auxiliary contributed to the speed and the enthusiasm with which the Diocese of Pennsylvania answered the call in that emergency.

It was at this time that the Woman's Auxiliary and the members of Miss Coles' Tuesday Bible Class decided that in the new and greater St. Luke's that was to rise out of the ruins caused by the earthquake, the Chapel would be their special project and that it should be a memorial to Miss Coles. The new and greater St. Luke's is rising, and the work and the prayers of the women of Pennsylvania have been fulfilled in the completion of the Chapel and in its consecration last month.

Dr. Wood in his letter announcing the consecration had taken place on Sunday, December 13th, said:

"For a number of years prior to her death, Miss Coles took the keenest interest in the plans for the building in Tokyo of a modern medical center under the auspices of our Church. It is most fitting that the Chapel which is the heart of the work of the hospital, should be a memorial to one whose devoted life brought many blessings into the lives of others.

"The entrance to the Chapel is on the main or second floor of the Hospital. The third, fourth and fifth floors are so arranged as to serve as galleries, so that patients on these floors may be wheeled in chairs to that part of the hall which opens into the Chapel and will be able, therefore, to participate in services.

"The Chapel is used daily by the one hundred or more Japanese and American nurses connected with the Hospital and there are frequent celebrations of the Holy Communion."

Within the Chapel is a tablet which reads:

This Chapel is Built by the Women
of the
Diocese of Pennsylvania
TO THE GLORY OF GOD
And to Keep in Loving Remembrance
MARY COLES
Who by her Glowing Zeal for Christ and His Church led many women into new paths of service and taught the truth as it is in Christ Jesus.
"SHE BEING DEAD YET SPEAKETH"

LECTURE OPPORTUNITIES

The Lecture Program at the University Museum, Thirty-third and Spruce Streets, under the auspices of the Charles C. Harrison Foundation, includes for Saturday afternoon, January 23rd, at 3 o'clock, a lecture on "The Romance of the Holy Land," by Mark Haight. This is only one of several lectures which may be of interest to members of the Church.

All these Lectures are open to the public. They are given each Saturday afternoon at 3 o'clock. Lectures scheduled for January, in addition to the one on the Holy Land on January 23rd, are as follows: January 9, "Siam and Java," by Branson de Cou; January 16, "Black Tents of Arabia," by Carl W. Raswan; January 20, "Siberia, Land of New Hope," by Julien Bryan.

ALTAR GUILD OF DIOCESE TO CONDUCT EMBROIDERY CLASS STARTING JAN. 27

The Altar Guild of the Diocese will conduct a class in ecclesiastical embroidery starting on January 13th. Miss Harriet Philips Bronson, of New York, will be the instructor. Miss Bronson is the Chairman of the National Committee of Diocesan Altar Guilds and also the Recording Secretary of the New York Altar Guild. She has studied church design and embroidery in this country and also in England with the Sisters of Bethany. The Altar Guild is most fortunate in being able to secure her services.

The class will meet in the Altar Guild Room of St. Clement's Church, 20th and Cherry Streets, from 10.30 until 3 o'clock on the following Wednesdays: January 13 and 27, February 17 and March 3. Each woman will bring her own lunch, and tea and coffee will be served. The charge for the course will be $8.

Will those who desire to join this class please communicate as soon as possible with Mrs. Sumner Cross, Jenkintown, Pa., as the number in the class must be limited in order to give proper attention to each person?

CHURCH PERIODICAL CLUB

The Church Periodical Club enters 1937 wishing everyone, everywhere, a Bright and Glad New Year; especially the working agencies of the Church, that they all may go forward with firm and confident strides in the upbuilding of God's Kingdom. The past year has been good; may the present one be better.

Miss Martha L. Gibbons, of St. Mary's Church, Ardmore, has been appointed Treasurer of the Church Periodical Club to succeed Mrs. Arthur E. Howe, who passed away so recently. Miss Gibbons has been a faithful Secretary of her parish for several years, and now brings those same sterling qualities to serve as Treasurer.

The annual meeting of the C. P. C. takes place on Friday, January 22nd, at 11 A. M., in the Church House. This meeting, as in former years, to be followed by a Luncheon, with the pleasure of hearing a guest speaker.

LEAGUE OF INTERCESSORS

The League of Intercessors held a meeting on December 15th to distribute the Christmas material for its members, preceded by a business meeting and election.

The resignation of Mrs. Charles Biddle as Chairman was regretfully received, and the following officers were elected: President, Mrs. Albert Hill; First Vice-President, Mrs. Charles Biddle; Second Vice-President, Mrs. Frederick S. Fox; Treasurer, Miss Julia Hill; Corresponding Secretary, Miss Elizabeth Haupt Smith; Financial Secretary, Miss Mabel Barney.

The next meeting will be on February 2nd, at 10.30, in the Church House, to distribute leaflets for the Day of Prayer, which is February 12th, and also the Lenten material.

The Church School Correspondence Class of the League is growing, and the Christmas gifts for the children have all been donated, from the Junior Auxiliary of St. John's Church, Lansdowne, and also the Juniors of Church of the Redeemer, Andalusia.

Match boxes for sale to help swell the treasury are again being prepared.

ELIZABETH HAUPT SMITH,
Secretary.

The Girls' Friendly Society

By MRS. C. WILLIAM SPIESS

The inspiration of such a national meeting as that held in St. Louis during October should go far towards fresh growth and achievement for the G. F. S. in 1937. A Conference Program filled with study and discussion groups on subjects of present-day interest, and a minimum of "business," appealed to everybody. Among the leaders well known in the Church were Miss Dorothy Fischer, Miss Alice Rex, Miss Hilda Shaul and Rev. Frederic Atkinson, of Sharon, Penna. Bishop Scarlett, Dean Sweet, of Christ Church Cathedral, and clergymen and lay-people of other denominations in St. Louis, made splendid contributions, which cannot be soon forgotten. The morning Meditations given by Bishop Scarlett daily in the Cathedral, and the address at the Peace Luncheon by Rabbi Issermann (formerly of Philadelphia) were, by common consent, the outstanding events of the week.

The Diocesan treasury of the G. F. S. has received a most necessary replenishing, through the "Peasants' Market," held in November. Net proceeds to date of this writing are $975, and there is every reason to hope that the final results will total $1,000. More than 1,500 people attended the Market in the two days it was open, and nearly 600 suppers were served. Even more important than the financial success was the fine spirit of help and co-operation shown by the membership, scattered as it is, among fifty Branches, in all parts of the Diocese. The colorful costumes worn by the girls, the gay music, the attractive scenic settings, all made this an event unique in diocesan annals. The officers of the Society, and the Chairmen of the Market, are sincerely grateful to all the friends and workers who made such a success possible.

The Christmas work, done under the auspices of the Social Service Chairman, Miss Rose Gutman, was sent this year to the Hospital for Mental Diseases at Byberry, and to the Nervous Wards of the Philadelphia General Hospital—the latter offering made in co-operation with the Elizabeth Price Martin League for Service. Both objects brought forth a fine response, and several hundred well-filled stockings and gift boxes went to cheer the suffering and shut-in wards of the city.

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A new Branch has been organized at St. John's Mission, West Oak Lane, and two more in suburban sections are in process of formation. All there groups are made up of Candidates or Younger Members.

Mrs. Francis B. Barnett was elected by the Executive Committee at its December meeting as Vice-President of the Schuylkill Valley District, succeeding Mrs. Winthrop C. Neilson, resigned.

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The mid-winter meeting of the Diocesan Council will be held on Wednesday, January 20th, beginning at 4 o'clock, in Room 12, of the Church House, and continuing, with supper and an evening session, in Holy Trinity Parish House. All interested in youth and the Church's work for girls, especially, are cordially invited to attend these meetings, whether connected with the G. F. S. or not.

Also in Holy Trinity Parish House, on Wednesday, February 3rd, a Conference for the married members of the G. F. S. will be held, under the leadership of Mrs. Lewis Sassé, II, Chairman of Worship. The program will be built around "Religion in the Home," and is a step in co-operation with the women's division of the Forward Movement. Luncheon will precede the Conference, and all who are interested will be most welcome. Details of the program, and names of speakers will be available soon at the G. F. S. office, Room 44, in the Church House; and will be published in the next issue of THE CHURCH NEWS.

CLASSIFIED

WANTED—Ascension Mission, Rhawnhurst, needs a small organ, a litany desk and four choir pews and two frontals, 10 feet long. Please communicate with Rev. Geo. L. Gibbs, 1908 Stanwood St.; or Bus. 0553.

Book Reviews

Sixty-Odd, A Personal History. By Ruth Huntington Sessions. Stephen Daye Press, Brattleboro, Vermont. $3.50.

This is a book of delightful reminiscences of a rich, full life of "Sixty-Odd" years, from childhood in a clergyman's family in a Boston Rectory, when Boston was, in the mind of every Bostonian at least, the Hub of the Universe, to the quiet "evening of life" in the twentieth century, surrounded by her grandchildren.

The record of those sixty years is all the more interesting because the writer's father was Frederic Dan Huntington, the first Bishop of Central New York, when his see city was almost on the Western frontier, and one of her brothers was Father James Huntington.

Echoes of the Civil War, experiences through the Great War, contacts with many famous persons, life in London and on the Continent fill the pages with anecdote and incident. Music and social reform, experiences for twenty years in connection with Smith College, all this variety forms a social background against which personalities appear in due perspective.

The book makes the past sixty momentous years seem alive again.

As a school girl in early adolescence, the authoress acted as secretary to her father, whose handwriting, through an accident, was illegible. Bishop Huntington "had a keen mind, and a fine literary style," which are reflected in this work by his daughter.

The chapters describing the summer home at "Forty Acres" at Hadley are filled with fascinating incident and anecdote,—when "father, transformed from prelate into farmer, left his parochial and diocesan cares behind him and threw himself wholeheartedly into the cultivation of the farm.

"James (later the beloved Father Huntington) was the inventive member of the family, contriving labor-saving devices to help others with their chores. He made playthings for his little sisters also. A primitive wagon of his manufacture, a box on roller wheels, which we thought remarkably easy-running and speedy, is still used for the babies of the family."

This James, assisted by his sister Ruth as organist, conducted a mission Sunday School. "We used to take our young people for picnics on spring nights, allowing the girls to invite boys. . . . Our chaperonage was recognized. . . . One night, sitting with him on the driver's seat as we were returning to town, I happened to look around into the body of the 'barge' to discover that each girl had her head on the shoulder of the accompanying boy, and her hand clasped blissfully in his. The Bishop's daughter was properly scandalized. 'James,' she whispered to her brother, 'What sort of chaperons are we? Look in there.' 'They look very comfortable!' he declared with a chuckle."

F. E. Seymour.

NOTES FROM DEC. MEETING OF THE NATIONAL BOARD OF WOMAN'S AUXILIARY

The December 15th issue of *Missionary News Notes* from headquarters of the National Council in New York contains brief reports on the meeting in December of the Executive Board of the Woman's Auxiliary, as follows:

Continued its study of the whole question of the United Thank Offering, as requested by the last Triennial meeting.

Received from the Auxiliary of the Fourth Province a resolution urging that in the next United Thank Offering the amount allocated to salaries be increased if possible; that allowances be made for repairs and restoration of equipment; that more of the Offering be used for training, and that more be added to the retirement fund if this could be done not at expense of salaries or equipment.

Heard that arrangements for location, space, etc., for the next Triennial Meeting have never been so satisfactory, and that program plans, providing more missionaries to be heard, and for more thorough discussion, point to the best possible meeting.

Welcomed its new Field Worker, Miss Eleanor Deuel. Heard glowing reports of the field work done by Miss Esther Brown in the Middle West.

Heard from Mrs. D. D. Taber many encouraging developments in Auxiliary work in many fields where she has been in recent months.

Learned that the experiment of conducting seven Regional meetings in the past two years in various parts of the country had resulted in personal conference between the Auxiliary staff and over four hundred leaders and potential leaders.

Sent a query to the National Council Department of Religious Education as to whether more can be done to keep the subject of religious education before Parish Clergy and to carry Missionary Education into every grade of the Church School.

SIXTY ODD

A PERSONAL HISTORY by

Ruth Huntington Sessions

This hearty autobiography of the daughter of Bishop Huntington and the mother of Roger Sessions spans the years between the Flowering of New England and the present State of Unrest — seventy-five years of American life as seen by a woman who always has been alive to music, to people, and to the social problems around her.

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ST. ANDREW'S, YARDLEY, TO PRESENT "EVERYMAN"

In preparation for a year's Commemoration of the 100th Anniversary of the foundation of St. Andrew's, Yardley, the Rev. Walter C. Pugh, Rector of the Parish, announces that on Wednesday, Thursday and Friday nights, February 3rd, 4th and 5th, there will be a presentation of the "Chancel Drama" of "Everyman," the old morality play, resurrected by Ben Greet and recently given by Dr. Osgood. It will be given in the Church. The performance is being underwritten by friends of the Parish and admission will be by card. So far as Mr. Pugh knows it will be the first presentation in the Diocese since the time of Greet, 1903-04. It will be directed by Mrs. A. B. Kauffman. The Chairman of the Committee is Dr. Edward McCrady, of Fallsington.

Confirmation Appointments for January and February

Beginning January 31, the Rt. Rev. Charles Fiske, D.D., will be in the Diocese to assist Bishop Taitt in taking Confirmation appointments up and including the Sunday next before Easter.

Following is the January-February schedule for both Bishops:

Jan. 3—Second Sunday after Christmas.
A. M.—Aramingo, St. Paul.
P. M.—Phila., All Souls.
Evg.—Tacony, Holy Innocents.

Jan. 6—The Epiphany, Wednesday.
Evg.—Francisville, St. Matthew.

Jan. 7—Thursday.
Evg.—Franklinville, Christ.

Jan. 10—First Sunday after Epiphany.
A. M.—Weldon, St. Peter.
P. M.—Crescentville, All Saints.
Evg.—Oak Lane, St. Martin.

Jan. 13—Wednesday.
Evg.—Phila., Messiah.

Jan. 14—Thursday.
Evg.—Germantown, Good Shepherd.

Jan. 17—Second Sunday after Epiphany.
A. M.—Chestnut Hill, St. Martin.
P. M.—Germantown, Epiphany.
Evg.—Phila., St. Gabriel.

Jan. 20—Wednesday.
Evg.—Phila., Zion.

Jan. 21—Thursday.
Evg.—Kensington, Good Shepherd.

Jan. 24—Septuagesima Sunday.
A. M.—Germantown, Christ and St. Michael.
P. M.—Phila., St. James the Less.
Evg.—Roxborough, St. Timothy.

Jan. 31—Sexagesima Sunday.
A. M.—Phila., St. Mark, Frankford, Bishop Fiske.
P. M.—Phila., St. Luke, Germantown, Bishop Fiske.
Evg.—Phila., Trinity, Oxford, Bishop Fiske.

Feb. 2—Purification B. V. M. (Tuesday).
Evg.—Phila., St. Mary's Chapel, Bishop Fiske.

Feb. 3—Wednesday.
Evg.—Phila., Resurrection, Mayfair, Bishop Fiske.

Feb. 4—Thursday.
Evg.—Perkiomen, St. James, Bishop Fiske.

Feb. 5—Friday.
Evg.—Phila., St. Simeon, Bishop Fiske.

Feb. 7—Quinquagesima Sunday.
A. M.—Phila., St. Paul, Overbrook, Bishop Taitt.
A. M.—Phila., St. Titus, Elmwood, Bishop Fiske.
P. M.—Phila., St. Barnabas, Kensington, Bishop Taitt.
P. M.—Phila., Holy Spirit, Bishop Fiske.
Evg.—Phila., St. Barnabas, Haddington, Bishop Taitt.
Evg.—Phila., St. Cyprian, Elmwood, Bishop Fiske.

Feb. 10—Ash Wednesday.
P. M.—Phila., Church Home for Children, Angora, Bishop Taitt.
Evg.—Phila., Prince of Peace, Bishop Taitt.
Evg.—Wyncote, All Hallows, Bishop Fiske.

Feb. 11—Thursday.
Evg.—Phila., St. Thomas, Bishop Fiske.

Feb. 12—Friday.
Evg.—Phila., St. Augustine, Bishop Taitt.
Evg.—Phila., St. Christopher, Bishop Fiske.

Feb. 14—First Sunday in Lent.
A. M.—Phila., Atonement, Bishop Taitt.
A. M.—Phila., St. Nathanael, Bishop Fiske.
P. M.—Phila., St. John Chrysostom, Bishop Taitt.
P. M.—Phila., St. Monica, Bishop Fiske.
Evg.—Phila., Phillips Brooks Chapel, Bishop Taitt.
Evg.—Phila., Transfiguration, Bishop Fiske.

(Continued on Next Page)

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(*Continued from page 150*)

Feb. 16—Tuesday.
Evg.—Phila., St. George, Richmond, Bishop Taitt.

Feb. 17—Wednesday.
Evg.—Phila., St. George, West Phila., Bishop Taitt.

Feb. 18—Thursday.
Evg.—Phila., Covenant, Bishop Taitt.

Feb. 19—Friday.
Evg.—Newtown, St. Luke, Bishop Taitt.

Feb. 21—Second Sunday in Lent.
A. M.—Phila., Holy Apostles, Bishop Taitt.
A. M.—Phila., St. Luke, Kensington, Bishop Fiske.
P. M.—Phila., St. Luke and The Epiphany, Bishop Taitt.
P. M.—Phila., St. George, Venango, Bishop Fiske.
Evg.—Phila., St. Paul Memorial, Bishop Taitt.
Evg.—Phila., Beloved Disciple, Bishop Fiske.

Feb. 23—Tuesday.
Evg.—Phila., St. Michael and All Angels, Bishop Taitt.
Evg.—Aronimink, Holy Comforter, Bishop Fiske.

Feb. 24—St. Matthias (Wednesday).
Evg.—Phila., St. James, Kingsessing, Bishop Taitt.
Evg.—Phila., All Saints, Moyamensing, Bishop Fiske.

Feb. 25—Thursday.
Evg.—Phila., St. James, Hestonville, Bishop Taitt.
Evg.—Clifton Heights, St. Stephen, Bishop Fiske.

Feb. 26—Friday.
Evg.—Phila., Grace, West Phila., Bishop Taitt.
Evg.—Phila., St. Bartholomew, Wissinoming, Bishop Fiske.

Feb. 28—Third Sunday in Lent.
A. M.—Phila., Holy Communion Chapel, Bishop Taitt.
A. M.—Phila., St. Clement, Bishop Fiske.
P. M.—Phila., St. Mary, West, Bishop Taitt.
P. M.—Cynwyd, St. John, Bishop Fiske.
Evg.—Phila., The Mediator, Bishop Taitt.
Evg.—Phila., St. Stephen, Bridesburg, Bishop Fiske.

The National Council, at its December meeting, learned that Bishop Azariah of Dornakal is to be in the United States at the time of the 1937 General Convention. It is in his Diocese in South India that two Episcopal Church missionaries are working, supported by special funds not in the National Council budget.

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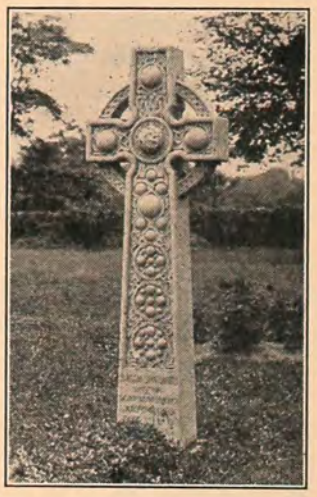

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(*Continued from Page 141*)

(He Who Would Valiant Be) is a good example of an irregular rhythm. Just at the point when the singers feel the "swing" of three beats to a measure, the rhythm abruptly changes to four's and six's, thereby adapting itself perfectly to the changing accent of the words. There are few tunes like this in our Hymnal, but this sort of thing was much used in the earlier days of the Reformation. Unfortunately, some fine old tunes have been so mutilated by editors that their original rhythmic beauty has been entirely taken out of them, and they now appear as commonplace material that hardly deserves serious consideration. To get some glimpse of what is here referred to, compare the two versions of "Old 100th" (Nos. 249 and 250). In No. 250, the Genevan tune has been partly restored to its original form, although not entirely so; the final phrase is still incorrect.

If and when a revision of our Hymnal takes place, there will be a great enrichment of the music if more tunes with irregular rhythms are introduced, and some of the shallow rhythmic material excluded.

DR. FLEMING TO ADDRESS CATHOLIC LAYMEN FEB. 3

The Catholic Laymen's Union for Maintenance and Defense of Catholic Principles will hold a banquet on Wednesday evening, February 3rd, to which the ladies are being invited. The banquet will be given in Kugler's Restaurant. The speaker of the occasion will be the Rev. Dr. Frederick S. Fleming, Rector of Trinity Church, New York City, whose subject will be "Modern Preachers and Preaching." Tickets will be $1.25 each, and single reservations, or for tables seating 10, may be made through the Rev. Dr. Franklin Joiner, Rector of St. Clement's Church.

JOINT DIOCESAN LESSON BOARD MEETING JAN. 27

The Annual Meeting of the Joint Diocesan Lesson Board will be held in the Church House on Wednesday, January 27th, beginning at 10.30 o'clock. This annual meeting is usually largely attended, and it is hoped that many of the 216 members who are appointed to the Board by their respective Bishops may be able to be present. The business of the day will be the discussion and final approval of the new schedules for the Episcopal Church Series of Lessons for Church Schools for the coming year, and any other business which may have accumulated since the last meeting.

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Next in the Episcopal "Church of the Air" broadcasts is the Presiding Bishop's New Year Message, to come from Providence, R. I., on Sunday, January 3rd at 10 A. M., Eastern Time, over Station WEAN.

CHILDREN BREAK GROUND IN DIOCESE OF THE ARCTIC FOR NEW CHURCH HOSPITAL

Three children, an Eskimo, an Indian and a white child born in the Arctic, broke ground for the new All Saints Hospital at Aklavik, North West Territory, 120 miles north of the Arctic Circle. The new building, to be opened at Christmas time, replaces one that was burned down. It has 48 beds.

The mission is in Bishop Fleming's huge Diocese of the Arctic, part of the Church in Canada.

Aklavik is in the delta of the mighty Mackenzie River. No cornerstone for the hospital could be laid because there are no stones, the land consisting of age-old silt from the river. Holes are dug five feet below the frost line and posts inserted.

The group that gathered when the new building was started was as picturesque as any in a movie—mounted police, signal corps men, white traders, Loucheaux Indians and Eskimos. The Indians built the hospital, directed by a master carpenter from Aberdeen. The Bishop hails from Glasgow.

The Woman's Auxiliary at Aklavik is composed almost wholly of Loucheaux Indians. They make moccasins and other useful objects through the winter for an annual sale, which netted them $200 last time. One generous gift from some white people for the sale was eighteen loaves of bread. These sell at three for a dollar.

UNIVERSITY OF THE SOUTH PLANS FOR SUMMER SCHOOL OF THEOLOGY NEXT JULY

Word comes from Sewanee, Tenn., that the University of the South plans to hold a summer graduate school in theology July 26th to August 30th, contingent upon the receipt of applications from 20 or more students. The Rev. Dr. James Alan Montgomery, Professor of Semitic Languages in the University of Pennsylvania and formerly a member of the faculty of the Philadelphia Divinity School, will give a course on the Old Testament as history and literature in the summer school. The Rev. Dr. Charles Luke Wells, Dean and Professor of Church History in the University of the South; the Rev. Dr. Burton Scott Easton and the Rev. Dr. Royden Keith Yerkes will be other members of the summer school faculty. The purpose of the school is stated "to provide instruction and direction for Clergymen who wish to continue their theological studies in a systematic manner."

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Nov.		
24.	Calvary, Conshohocken	20
26.	Incarnation, Phila.	13
29.	Advocate, Phila.	5
29.	St. John, Norristown (including 10 for St. Augustine)	35
Dec.		
3.	Christ, Upper Merion	15
6.	St. Thomas, Whitemarsh	27
6.	Trinity, Ambler	9
6.	Messiah, Gwynedd	13
9.	St. Barnabas, Germantown	31
10.	St. Ambrose, Kensington (Including 1 Received)	20
13.	Calvary, Germantown	29
13.	Emmanuel, Holmesburg	25
13.	St. David, Manayunk	14
16.	St. Aidan, Cheltenham	3
17.	Holy Nativity, Rockledge	16
20.	St. Peter, Germantown	16
20.	House of Prayer, Branchtown	
20.	St. Matthias, Phila., including 2 for St. James's and 1 for Holy Nativity, Rockledge	10
21.	Bishop's Chapel, Church House, for St. Martin, Radnor	1
21.	St. George, Ardmore	27

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All communications may be addressed to "The Laymen's Club, Cathedral of St. John the Divine, Amsterdam Avenue at 111th Street, New York City."

The National Council, at its December meeting, instructed its officers to present at the February meeting a plan for spreading missionary information throughout the Church in preparation for the coming Triennium.

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Questions about the organization and extension of this work for children in eastern and central Pennsylvania may be addressed to the Philadelphia office. The Society receives children without restrictions as to race, creed or color, caring for them with due regard to their religious faith. You can share the responsibility of caring for these children either through special contributions or by opening your home to a child.

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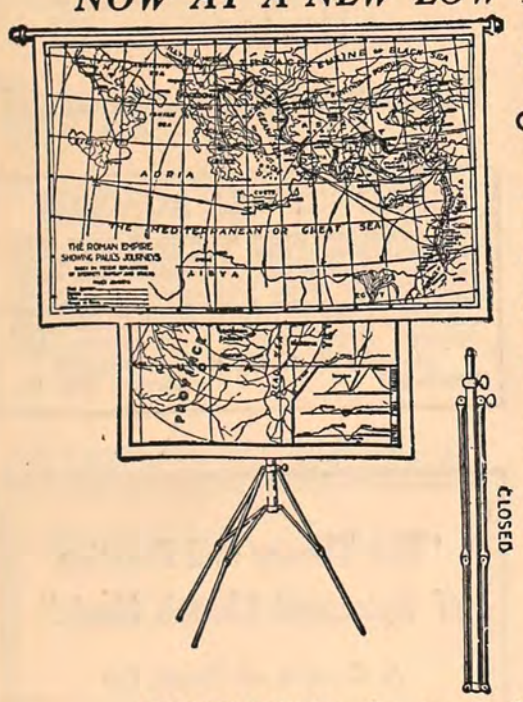

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